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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIX.

Who's Who and What's What

Mrs. Caroline Staples bequeathed \$25,000 to the Y. W. C. A. at Wimbledon, England, on condition that dancing and cards be excluded.

Mississippi College Band goes this week to Camp Shelby, near Hattiesburg, where they are with other members of the National Guard.

The American Baptist Home Mission Society with headquarters in New York has ten directors of evangelism in as many areas, extending from the Atlantic to the Pacific.

Pastor C. S. Moulder had Rev. W. A. Green with him in a good meeting at New Augusta. Jack Perkins led the singing. Both well done. There were 19 additions and the work grows.

If licensing the sale of beer prevents people from drinking hard liquor and getting drunk, why has the number of arrests for drunkenness multiplied in Jackson since the sale of beer was legalized?

That the beer sellers are the liquor sellers in Mississippi in large measure is shown by the fact that in the counties where beer has been voted out the number of federal licenses has been reduced fifty per cent.

Rev. C. Z. Holland was with Pastor C. S. Moulder in a meeting in Brooklyn. The people came from far and near. At times the house could not hold the people. There were 15 additions, nine of them by baptism. "Dr. Holland knows how to preach the Book of all books."

Tuskegee Institute reports that for the first six months in this year there were four people lynched, the same as in these months for 1935 and 1936. All were negroes. Two of these occurred in Mississippi, one in Alabama and one in Georgia.

At Clinton Sunday night the services were given over to the closing program of the vacation Bible school. All the teachers and pupils to the number of about 140 were enthusiastic in their endorsement of the school and eager for another next year. On the walls of one of the rooms and on tables were displayed samples of the work done by the students for the previous two weeks.

Sunday the editor was privileged to preach morning and evening for the people of First Church, Hattiesburg, where are some of the finest spirits among us. They believe they are on the way to securing a pastor. May our Father direct them and the man of His own choice. We heard the Sunday school lesson well taught. Deacon S. E. Travis and his wife showed us gracious hospitality.

Have just returned from Refugio, Texas, where I assisted Rev. L. S. Cole in a meeting. Rev. Ray Walker of Belton, Texas, led the singing. We had seventy-six accessions as a result of the meeting. Seventy of them joined the Baptist church, five the Methodist and one the Presbyterian. Cole is doing a wonderful work there for the Lord. In the first eighteen months of his pastorate, he received one hundred fifty-nine into the membership of his church. Ray Walker is an experienced, capable and consecrated leader. He has the distinction of being the only evangelistic singer that has his own tent. The tent was used in this meeting.—B. W. Walker, Poplarville.

Jackson, Miss., July 8, 1937

NEW SERIES
VOLUME XXXIX. No. 27

Dr. W. W. Hamilton is with Pastor J. R. Chiles this week in a meeting at Rogersville, Tenn.

There are said to be 4,500,000 Italians in America. The Italian Baptists in the U. S. A. had a convention recently in Philadelphia. They meet next year in Cleveland, Ohio.

The demand for fewer hours of work every week is based largely on the plea that there is not work enough to go around, and to reduce the hours will give employment to more people. What about cutting out Sunday work?

We are just not able to see the point in the objection made by a few brethren to the use of Sunday school literature in the study of the lessons. Of course no expositions by men are infallible. But those who object to the use of literature are themselves teaching the lessons and giving their interpretations of them. Surely they do not lay claim to divine inspiration or exclusive right and ability to interpret the word of God. If we are never to have any man's interpretation, then we will have no preaching or teaching by anybody which is the acme of absurdity.

We have just closed a daily vacation Bible school in New Hebron church. The writer had charge of it and was aided by the following: Miss Lavada Phillips and Miss Marguerite Newsom had charge of the Intermediate department; Miss Leola Lane and Miss Beulah Magee Hutchins had charge of the Junior department; Miss Lorane Lee led the Primary department; Miss Mary Grace Phillips and Miss Jessie V. Izard led the Beginners. These workers did excellent work. The attendance was good and interest was fine all the way through. This is our second summer to have such a school and we like it.—B. E. Phillips.

All our seminaries make special efforts financially to maintain their work. The Baptist Bible Institute is under the necessity of asking for help twice every year to meet the interest payments on their debt. The capital indebtedness is being reduced by the gifts from the 100,000 Club. But none of this can be used to pay interest. The interest must be met semiannually by special contributions. Dr. Hamilton is calling now upon the friends of Christian education to contribute \$7,000 to pay interest due on August 1st. It is well known that no agency among us is doing more to save souls, build up the cause of Christ and prepare our young men and women for Christian service.

The church building at Tunica having been fully paid for, the Baptist church was formally dedicated June 20th, with Dr. John Jeter Hurt of Jackson, Tennessee, preaching the dedication sermon. In the afternoon Dr. V. E. Boston of Memphis preached at three o'clock and at night the pastor preached and twice daily thereafter through the 27th, in revival effort, while the music was under the capable and consecrated direction of brother Fred G. Scholfield of Longwood, Florida, a son of Fred Scholfield, who for many years has been greatly used of God in evangelistic work, through the ministry of song. During the eight days of revival the Lord greatly blessed our efforts and moved in a great way upon the hearts of the people, giving us 27 additions, 11 of whom were for baptism. It was a great joy to work with brother Scholfield, who is capable, consecrated, and who possesses a splendid voice. We commend him to the brotherhood, as they may need the services of an evangelistic singer.—D. L. Sturgis, Pastor.

The Berry schools in Georgia recently received \$50,000 by the will of a New Yorker.

Dr. G. Campbell Morgan of England expects to spend part of the summer in America.

We are making an attempt to secure a 5,000 Club membership from every active pastor in the state. We need their moral and financial support.—H.

If every pastor would give a tithe of his salary to missions through the churches he serves, there would be a report in the Record for every active church in the state.—H.

According to the records in Dr. Gunter's office there were 719 churches that made no contribution to the Cooperative Program nor to any object included in it.—H.

Dr. R. B. Gunter supplied the pulpit at First Church, Columbus, Sunday in the absence of Dr. J. D. Franks who has gone for a visit to England and Scotland accompanied by Mrs. Franks.

Reports are coming in of splendid revival meetings over the state. May we pray for pastors, evangelists and singers as they labor to bring the lost sheep to the Great Shepherd.—H.

The Spanish ambassador to the United States says the Loyalist government of Spain is fighting 80,000 Italians, 20,000 Germans and 25,000 Moors from Africa, but he expects the Loyalists to win over all of them.

There is no reason for a slump in the mission gifts during the summer months. In many sections of the state Baptists have as much with which to honor the Lord in the spring and summer as they do in the fall and winter.—H.

First Church, Providence, R. I., is preparing to celebrate the three hundredth anniversary of its founding. That goes back beyond the "1641" we made such a racket about some forty years ago. But most of you don't remember anything about that happily.

The Southern Convention has 26 hospitals with 3,500 beds. They care for about 100,000 patients each year, and spend more than \$1,000,000 a year for free work for about 25,000 persons. More than 1,000 young women are students in Baptist schools of nursing and more than 200 young doctors are taking their fifth years in medical training in these hospitals.—Ex.

More than thirteen hundred students and their friends were privileged to attend the 1937 South-wide Baptist Student Retreat held at Ridgecrest, North Carolina. On perhaps the strongest Retreat program yet presented were such leaders as Dr. Daniel A. Poling, Dr. Harry Rimmer, Dr. Chas. A. Wells, Prof. Chester Swor, Dr. R. Q. Leavell, Dr. Herbert Gezork, Dr. Chas. E. Maddry, Dr. Theo. F. Adams, Dr. Walter P. Binns, Dr. Frank H. Leavell and others of high caliber. The students returned with a new zeal and stronger faith to carry on victoriously for Christ.—J. H. P.

The Presbyterian of Philadelphia says: "The American Institute of Public Opinion finds sixty-six per cent of American Protestants are against church union. This is the group, we take it, that is believing enough, and discerning enough, to see that the current high-pressure methods to railroad the Protestant churches into 'one big union' are based on bad theology and incapable leadership. Denominational leaders who are not conspicuously successful as administrators of one flock would try to control many. The creedal basis of their dreams is so tenuous that evangelicals of all denominations hold aloof from them."

Thursday, July 8, 1937

Sparks and Splinters

Newspapers in this country receive \$4,000,000 a year for beer advertising.

F. W. Roth, one time Mississippi pastor, more recently in Memphis goes to Brownsville, Tenn., as pastor.

Dr. James Rowland Angell retires from the presidency of Yale University to become educational counselor for a broadcasting system, a sort of university of the air.

Pastor W. M. Fore reports fourteen professions of faith at the close of their vacation Bible school at Prichard, Ala. The average attendance for the two weeks was 185.

There were 1,100 who attended the Y. W. A. Conference at Ridgecrest, from 17 states and the District of Columbia. The Sunday school writers are there this week, and the book store managers. After that the B. T. U. and Sunday school workers.

We are glad to publish an article by Dr. W. M. Bostick, which appeared first in The Western Recorder. He is pastor of Parkland Church in Louisville. The church suffered greatly from the flood a few months ago but is now making a remarkable recovery. Dr. Bostick is a Mississippian who ought to be in Mississippi.

The Turner Memorial Church in Ft. Worth after accepting the resignation of Pastor Wade Smith looked about for a new leader, but could never get their minds off brother Smith. So they entreated him to return, and though he had sold out his household goods and planned to take up the work of evangelism, he finally consented to resume the pastorate. He will have as assistant Mr. M. E. Perry, whom our people remember as a singing evangelist, and who has been assistant to the pastor at Denton, Tex.

Dr. S. E. Tull, pastor of Middlesboro, Ky., has resigned his pastorate to do general evangelistic work. He plans to locate at Hazlehurst, Mississippi, his native state. Dr. Tull is a great preacher, a good pastor, and has been very successful in evangelistic work. He knows how to organize and develop the church, and meetings conducted by him will be constructive and will produce permanent and abiding results. I hope our Mississippi pastors will keep him busy.—J. W. Mayfield.

Pastor C. O. Estes is very happy over the recent meeting at Morton, in which he was assisted by brother D. Wade Smith of Ft. Worth. There were 28 received for baptism and fourteen others by letter. The church and whole Christian community were greatly revived. Many members gladly gave themselves to do personal work during the meeting. Brother Smith makes a business of strengthening the hands of the pastor and led the people to show their love for him in a practical way.

Brother H. H. Hargrove who went from Vernon, Texas, to be pastor at Columbus Avenue Church, Waco, writes: "The Lord graciously blessed us at Vernon, where, within fifteen months, we had 352 additions to the church, about 175 of whom were upon profession of faith. We inaugurated a tithe movement in the church soon after going there, and were happy to see the income go from an average of \$550.00 a month to an average of a little over \$1,300.00 a month. I have held three meetings thus far this year, one at Seymour, where we had 52 additions; one in Greggton, where I had to leave on Friday before the meeting closed on Sunday and the pastor, Rev. L. D. Morgan, formerly of Mississippi, carried it on to the final total of 65 additions. We completed a one week's meeting here last Sunday with 42 additions, which made a total of 56 additions here during my first month. Prospects are bright in our church here, which is located in the heart of Waco, which is the most central city of Texas. I will go next week to speak five days at the State B. T. U. Encampment at Palacios. I go July 18th for a meeting at the First Church, Munday, Texas."

Dr. J. E. Dillard said at Ridgecrest that Southern Baptists had reduced their debt more than one-third in the past four years; the work has been enlarged on every hand and all the institutions have lived within their income. Those who contribute through the 100,000 Club are cutting down the debts every month.

We are glad to see that the federal alcohol administrator in Washington is beginning to take notice of liquor advertisements as false and misleading. They have been of this kind all along. Now the administrator objects to the advertisements of liquor as "cool or refreshing." What about that lie attached to many of the liquor advertisements that it is not intended to apply in territory where the sale is unlawful? This statement is in papers circulating chiefly where the sale is unlawful.

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THE LAYMAN AND THE CHURCH PAPER

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One of the real problems of church administration is to get the average layman to understand the value of publicity. However modern he may be in his general attitudes, he is old-fashioned enough when it comes to the church paper. He wants to cling to the direct gift of power such as he thinks prevailed in the apostolic church. He does not take into account the completeness of the surrender of the early disciple to his faith—time, energy, life, he claimed nothing for his own. We have a sneaking notion that a person who refuses to read his church paper is apt to be a little slack on reading the Bible also, not to mention family prayer and some other good old customs of the early church. Be that as it may, it is certain that no one can build better than he knows or than he is equipped for. Neither can one be master of the least important task without knowing what it involves. No sane man with a broken water pipe in his bathroom would send for an interior decorator. Such an one might be a very pleasing personality, but the troubles require a more heroic treatment than could be administered with a paint brush and a pot of paste. He calls for a rough-handed plumber with his kit of Stillson wrenches, pipe-dies, couplings and fittings, because the plumber knows what to do and he is prepared to do it. In church administration, the damage is not so imminent and the layman is often inclined to give his task "absent treatment." Like Uzzah of old, there are those who are sometimes inclined to lay hold of the Ark of the Covenant with no more understanding of its sacredness than that ancient ox-driver. The individual offender does not fall dead any more, but what is more tragic often happens, a whole church suffers from a clumsy, bungling, unsanctified and uninformed leadership. The church paper is a fundamental necessity to one who would do faithful and efficient work as a spiritual builder—to one who, as St. Paul said, would be "a wise master builder" in the church of God.

—N. O. Christian Advocate.

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CHRISTIAN UNION

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The Baptist General Convention of Texas assembled in the city of Dallas, November, 1913, taking notice of the widespread interest in Christian union, and representing the views and sentiments commonly held among the 600,000 Baptists of Texas, goes to record as follows:

1. We look with deep and sympathetic interest on the efforts now making throughout the Christian world, to reunite the scattered and oftentimes antagonistic forces of Christendom. We deplore the divisions that obtain among the lovers of Jesus, and the many evils resulting therefrom. We long for Christian union. We pray for it and will labor for it, on a Scriptural basis; but we insist that it cannot and should not be secured on any other basis.

2. We hold the immemorial position of Baptists, that all true believers in Christ as their personal Savior, are saved, having been born again; and this, without the intervention of preacher, priest, ordinance, sacrament, or church. Therefore, we profoundly rejoice in our spiritual

union with all who love the Lord Jesus in sincerity and truth. We hold them as brothers in the saving grace of Christ, and heirs with us of life and immortality. We love their fellowship, and maintain that the spiritual union of all believers is now and ever will be a blessed reality. This spiritual union does not depend on organizations, or forms, or rituals. It is deeper, higher, broader and more stable than any and all organizations. We hold that all people who believe in Christ as their personal Savior are our brothers in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion. We steadfastly believe and hold that until one is born again, by the Spirit of God, into the kingdom of Christ, he is not a Scriptural subject for baptism, and cannot of right become a member of Christ's church.

3. We here declare our unalterable belief in the universal, unchangeable, and undelated sovereignty of his churches; that his word and will, as revealed in the Holy Scriptures, is the unchangeable and only law of his reign; that whatever is not found in the Scriptures, cannot be bound on the consciences of men; and that the supreme test of true Christian discipleship is obedience to the will of Christ, as revealed in the Bible. This is fundamental. Therefore, neither tradition nor customs, nor councils, nor expediences can be allowed to modify or change the Word of God.

4. We hold that religion is essentially a personal matter between each soul and God. Therefore, we deny all proxyship, sponsorship, or deputyship in religion. We hold that each consciously responsible soul must repent, believe and be baptized for himself; and every soul must give account of himself to God. In this view, infant baptism and infant church membership are Scripturally impossible, and constitute an impassable barrier to organic, Christian union. In like manner, also, do the changes made by some in the two Christian rites. Baptist and the Lord's Supper perpetuate division made originally by gradual departures from the simple teachings of the New Testament. To change these two sacred symbols of Christianity is to empty them of their Scriptural and meaningful content and teaching; and to pervert them so as to make them carriers of the most deadly heresies. We deeply deplore these hurtful and divisive changes, and stoutly declare that there does not exist today nor ever did exist any authority or reason to change what was fixed by the authority of the great Head of the church. We stand with the scholarship of the world in declaring that baptism is immersion. To change it is to destroy it. Baptism stands in the wisdom and authority of Christ. All the changes for conveniences or sentiment or for any cause whatsoever, stand in the unwise and usurpation of men. By our loyalty to Christ, which we hold to be the supreme test of discipleship, we are bound to hold fast that which he established.

5. Concerning the church, it seems to us that this is a divine institution; that if it was not evolved from the changing conditions of society, but came from the mind of the Master; that it is an enduring institution, adapted as well to one time and one climate as another; that it is the custodian of the truth, to hold and teach it to the end of time and to all the peoples of the earth. A Scriptural church we believe to be a body of believers who have been Scripturally baptized and are covenanted together to teach and to do all things commanded by its divine Head. It is a Scriptural body, with a divine constitution and mission, both of which are revealed in the New Testament. We believe that a church of Jesus Christ is a pure democracy, and cannot subject itself to any outside control, nor bend to a superior clergy. We also hold, with unshaken confidence to the age-long contention of Baptists, that there must be absolute separation between church and state; and that the right of civil and religious liberty is, in the sight of God, the inalienable and in-

(Continued on page 7)

Thursday, July 1, 1937

News and

J. B. LAWRENCE

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Tepee Trails stores for thir

News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

MOUNTAIN MISSIONARY



L. W. MARTIN

BAPTISTS FROM EVERY STATE TO ATTEND HOME MISSION WEEK

Baptists from every state in the South are making plans to attend Home and State Mission Conference at Ridgecrest, August 1-7, according to correspondence received in the Atlanta office of the Home Mission Board.

The largest number ever to attend such a conference is expected to participate in the week of recreation, fellowship, and serious consideration of the most vital issues in the life of the denomination.

A galaxy of Baptist notables, including prominent leaders from every section of the Convention and representative missionaries from every home mission field, have been assembled to lead in the important discussions. Their appearance gives assurance of spirituality, forethought based on experience, and features of lasting worth in the program.

The program itself, built on the theme, "Growing a Missionary Denomination," is one of the most comprehensive from the standpoint of inclusion of fundamental problems ever arranged for a similar conference. The importance of the program justifies the attendance in large numbers of pastors, laymen and women from every state.

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INDIAN BOOK GIVES EXCITING ADVENTURES OF PIONEER MISSIONARY

G. Lee Phelps, who ran away from home as a boy of twelve to make his way in an exciting life in Indian Territory, and who for more than a third of a century has been a missionary to the red man, has given the captivating story of Indian missions in *Tepee Trails*, just brought from the press by the Home Mission Board.

The sub-title, "Putting the Indian's Feet in the Jesus Road," suggests the intense soul-winning activity which has been the major occupation of the author. This consuming passion has carried him into many weird and almost unbelievable experiences, which he relates with a lucid pen.

The book will be thoroughly enjoyed by those who read merely for entertainment, even as it will stimulate those who read to receive information. As a mission study book either for adult or children's classes it will be highly acceptable.

Tepee Trails is on sale at the Baptist book stores for thirty-five cents.

JOE BURTON, Publicity Secretary

DAUGHTER BORN TO MISSIONARIES

From Americus, Georgia, comes word of the arrival of Miss Jane Caudill in the home of Rev. and Mrs. Herbert Caudill, missionaries in Cuba. The young lady made her appearance June 15, and both the baby and mother have done nicely.

The missionaries, on three months furlough, are visiting in Georgia. They will return to their work in Regla, Cuba, in a few weeks.

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MARTIN CONDUCTS GOOD REVIVAL IN MOUNTAIN COMMUNITY

Missionary L. W. Martin writes of a recent revival on Yellow Creek, Knott County, Kentucky, which was marked by good attendance and encouraging results for a mining camp.

The small church, which has no pastor, has not had revival services in years. Officials of the mining company are Baptists, brother Martin reports, and used their influence for the church and the meeting.

"The presence of God's Spirit was clearly evident in the services," according to the missionary. "Strong men were seen to weep unashamed. Men who were church members but had grown indifferent and had allowed sin to overcome them returned to the Lord and brought their membership to this church.

"One man and his wife who had been in my services in three meetings gained the victory in surrender in this meeting. They united with Miss Minnie Berry's church at Vicco.

"During the meeting we were wrecking an old Negro church house and beginning the erection of a new house for the Yellow Creek church. An interesting service was held for the dedication of the lot and another when we deposited a box of significant items in the cornerstone.

"We need two or three men for local pastoral work in mining camp churches badly. Our engagements during the summer will prevent our preaching at Yellow Creek regularly, and these young Christians need spiritual leadership."

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HAVANA CLINIC TREATS 1,200 PATIENTS SINCE NOVEMBER

In eight months since Dr. Sidney Orrett opened the free clinic in the Baptist Temple, Havana, 1,200 patients have been treated, or an average of 150 each month.

The clinic was made possible by the gift of medical equipment by Mrs. E. M. Bailey of Acworth, Georgia, and the first patients were treated last November in the three small rooms in the Temple.

Diagnoses, treatments and even medicines are free to those who are unable to pay, while those who are able pay about fifty per cent of usual charges for medicine.

In a city of three quarters of a million people, this is the only clinic which offers all of its services without charge. The humanitarian and religious possibilities of its services are almost unlimited.

"Our greatest need," says Dr. Orrett, "is an X-ray machine. This is an indispensable in any clinic, and is urgently needed in Cuba where tuberculosis is so prevalent and where ninety per cent of the people have intestinal parasites. Every patient who comes to us should have a thorough X-ray examination."

A fund has been started to purchase this machine, Dr. Orrett states, and he hopes that the full amount necessary, between \$700 and \$900, will be available soon.

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Rev. O. F. Dixon, Negro missionary in New Mexico, states that three were received for baptism in an eight days' meeting at Vado. "The little church has no pastor, and the work had come to a standstill," he writes. "New life and interest were shown by the members."

IN APPRECIATION OF BAPTIST INSTITUTIONS AND LEADERS

W. M. Bostick, Pastor

Parkland Baptist Church, Louisville, Ky.

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Ever since I entered the work of the ministry I have heard from time to time the question, What is wrong with our denomination?—usually meaning our leadership. Sometimes it is needful to write of the things which we lack and which need our consideration. But it also becomes us to be appreciative of the things that are right with our denomination and its leadership, and I am led to set down some facts that should call from us thanksgiving and praise.

Our denomination is well-born—in the heart of Christ. Through all of the centuries it has been brought forward in the loyal hearts of consecrated, God-fearing men and women. No truer servants of God ever gave their lives in witness to and defense of the precious doctrines of revealed faith than were our Baptist forebears through all of the generations. And it is my belief that no generation of Baptists was more faithful in witnessing to these precious doctrines before a lost and staggering world than are Baptists today as their faith is positioned and expressed by brethren who stand before them as leaders.

I

In our past history changes have become desirable in the organization expression of our life from time to time. They will undoubtedly be desirable from time to time in the future. But this fact must not in our thinking be allowed to cause lessened appreciation of the high and sacrificial character and devotion of those who in one place or another responsibly serve some cause fostered by Baptists.

The Southern Baptist Convention, as do all Christian bodies now, faces the needs of a disengaged world. But we all have great reason for thanksgiving and praise to God for its staunch determination faithfully to hold and teach and live the unemasculated Gospel of redemption. Undoubtedly it is in the best sense the most conservative denominational fellowship now to be found in America.

Our Convention has as its officers and the great body of those who are regarded as representative leaders brethren of outstanding character and undoubted devotion and piety. No generation of Baptists has had a more Christ-centered leader than is President John R. Sampey—whose loyalty to the great truths of revealed faith is known throughout the South and the Baptist world.

Who doubts that our Baptist mission boards were born under the guidance of God's Spirit, and that they have, as the vehicles of men and women in the churches who knew how to pray and to sacrifice in the service of Christ, carried on in a high way to spread the Christian Gospel and make it regnant in multitudes of lives? Similar high purpose gave birth to our other boards and agencies. The favor of God has rested upon these instrumentalities through the passing years.

II

The Foreign Mission Board was never more favored of God than now. The writer thinks there has been no secretary that has excelled Dr. Charles E. Maddry in ability, vision and accomplishment. The personnel of our missionaries is being improved, and more care taken in the selection of candidates who in every respect give indication of the highest fitness.

The work of this Board is being carried on in various fields constructively and successfully. The spirit of the missionaries has never been more jubilant, and the successes registered in their work have been most encouraging. By its business ability and strict economy the debt of the board has been reduced within four years from \$1,110,000 to \$367,000, and the banks have reduced the interest on the balance of the Board's debt to four per cent. These facts speak loudly in praise of our Board and its secretary.

Consider the Home Board. It suffered an ex-

(Continued on page 6)

EDITORIALS

WHY OPPOSE CHURCH UNION?

No. 5

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Our fifth objection to church union is that it is an effort to shift and evade responsibility. It sometimes happens that a man prefers to be a member of a church which has 2,000 members rather than belong to a church of 200 members, because in the big church the responsibility for the work rests more lightly on him or he can evade all responsibility. In other words he is lost in the crowd. Somebody has said that we are all as lazy as we can be, as lazy as conditions will permit us to be; we won't do any more than we have to. We all need to be urged to work, to have some stimulus to make us do our best. Somebody or some condition must thrust upon us the obligation to Christian life and service. This can be done more effectively in the smaller group.

Did you ever go to a "side show" and see a man barefooted walk on the points of 1,000 nails driven through a plank, or on broken pieces of glass? It can be done. But you never saw anybody step on the point of one nail without serious injury. The point of this illustration is just this, the weight is distributed and the nails do not pierce the foot. So may a man never feel the piquant obligation to personal service when a thousand people are supposed to be carrying the load.

Now put the two above paragraphs together and you will see that some men shift the responsibility by hiding in a crowd. It is for this reason some people favor a union service on Sunday night of all the churches in town, simply because they don't want to go, and feel that they will be under less responsibility if it is made a union service for all.

And by the same reasoning some would escape the responsibility, or lessen their responsibility if they can get everybody into one big church. They do not hesitate to tell you that it will cost less to have one church than three or four. They are like a lazy man at a logrolling, who thinks his shirking will not be noticed because there are so many around the log who are supposed to be lifting. They can "rat" and nobody knows it.

Now the other policy, that of people who oppose the church union idea, is to distribute and allocate responsibility among all the people. The women have wisely discerned the principle that dividing the missionary society into circles, gives more work to each member, and makes each one feel individual responsibility. The sense of responsibility is absolutely necessary to the development of character and personality. Nobody comes to be a moral and spiritual adult without this. The combination of all into one great organization tends to destroy the sense of personal responsibility. The growth of the whole body of Christ is dependent on the activity of its units. In more than one town the organization of a separate Sunday school in each church results in a larger attendance at Sunday school. And no group of churches would risk the combination of all their Sunday schools into one big union Sunday school.

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Dr. and Mrs. Hight C. Moore now have a small hotel at Ridgecrest called "Moorhaven."

Baylor University trustees have authorized the construction of a \$100,000 gymnasium.

The population around Baptist headquarters in Jackson is reduced this week by the attendance of a number of our regulars on the Assembly at Hattiesburg. The rest of us would be there too if we were able.

Rev. E. A. Sandifer has accepted care of the White Sand Church in Jefferson Davis County in addition to Pinola and Mt. Zion in Simpson. He begins a meeting at White Sand next Sunday, and at Pinola the fourth Sunday. The pastor publishes a monthly paper, "Pinola-Zion Courier," in the interest of these churches, and the Baptist Record goes to all the Baptists in Pinola.

THE KINGDOM OF GOD IS NOT FOR MOLLYCODDLES

—o—

Last week an effort was made in this column to interpret the scripture that the poor in spirit were those to whom the kingdom of God belongs, to show that the kingdom is made up of such as these. Jesus said, "Except ye turn and become as little children, ye shall in no wise enter into the kingdom of heaven."

There is another truth that needs to be set along beside this, and it is of equal importance, namely that the kingdom of God is not for weaklings. There was an intimation of this in the last beatitude where Jesus said, "Blessed are ye when men shall reproach you, and persecute you and say all manner of evil against you falsely, for my sake." They are not going to do that to people who have no backbone. And it takes genuine manhood to stand up under it. But there is a plenty of other scriptures that say the same thing more emphatically.

The one we have in mind now is found in Luke 16:16. "Every man entereth violently into it"—into the kingdom of God. There is a similar passage in a different connection found in Mat. 11:12, "From the days of John the Baptist until now the kingdom of heaven suffereth violence and men of violence take it by force." Both passages refer to John the Baptist and both date the coming of the kingdom of God with his ministry. Both indicate that the standards and requirements of the kingdom of God are more exalted and difficult and exacting than were the requirements of the Jewish law. Both make it plain that only those will get into the kingdom, or are fit for any part in it, who put their full strength into it: "Every man entereth violently into it." These passages explain and support one another.

They make it clear that no easy going, milk and sop gospel gets men into the kingdom of God. John the Baptist was not that kind of preacher. He never coddled anybody; never patted them on the back; never kissed the babies and complimented the people on how well they were doing. He wasn't a lounge-lizard and he didn't offer anybody a soft place. With three strokes of his brush Jesus draws the picture of John the Baptist. He asks three questions which answer themselves. Was he a man dressed in soft raiment? Hardly. Was he a reed shaken by the wind? On the contrary he said, "Ye generation of vipers, who warned you?" He didn't pet a wild cat and say soothing words to a pole cat, such as "nice kitty." He wasn't simply a great preacher or prophet, he presented Jesus. He did not tremble like a reed but men trembled under his preaching. He didn't tell them they were a fine group of folks. He preached repentance and told them that Jesus would separate the wheat and burn up the chaff.

You will notice that the passage in Luke which says, "Every man entereth violently into it" is followed by the story of the rich man who was clothed in purple and fine linen and fared sumptuously every day, and then waked up in hell. "Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces." Jeremiah 23:29. The character of the preacher and the character of the preaching determines the conduct of the hearers.

People do not glide down hill into the kingdom of God. Gravitation takes them the other way.

People do not get into the kingdom by accident. Neither are they hoisted on a general wave of spiritual uprising. The high-tides may awaken them, but the violent are the ones who take the kingdom. They take it by violence. Nothing short of wholehearted resolve, of desperate determination, of utter abandon to this one desire will get people into the kingdom of God. Jesus said, "If any man wishes to come after me, let him take up his cross and follow me." It is dedication to death. He that loseth his life shall save it. "If any man cometh unto me and hateth not his own father, and mother, and wife and children, and brothers and sisters, yea and his own life also, he cannot be my disciple," Lk. 14:26.

All Christians belong to the death battalion. "Be thou faithful unto death, and I will give thee the crown of life." The kingdom of God is not for cowards. The fearful, timid, shall have their part in the lake of fire, Rev. 21:8.

It would seem from the story of the work of John the Baptist that any genuine evangelism tends to become mass evangelism.

BR

REASONABLE SERVICE

—o—

There is hardly a better known or more often quoted passage of scripture than that found in Romans 12:1. And yet a part of this comes in the category of scriptures often misunderstood. Paul says, "I beseech you therefore, brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." It is only with the last clause that we are now concerned, "which is your reasonable service." The misunderstanding is due to the translation. The word translated reasonable is used only twice in the New Testament, and the infrequency of its use increases the difficulty of a clear understanding of it.

The word is more like our word logical than any other; indeed it is the one from which we get our English word logical. But that does not mean that it could be translated by the word logical. It only means that we are carried back to the word logos, and we must begin with that. Logos, it is pretty well known now, means both word and reason. That is it deals with thought and with the expression of thought; just as the word faith may mean the act of believing, or the expression of what you believe.

Speech and thinking are the special characteristics of man; the ability to think and to put this thinking into appropriate expression so as to pass it on to other intelligent beings, is the crowning glory of man. The word logos means not necessarily a single word, but may mean also a whole sentence or a whole discourse if that is necessary to convey the thought from one mind to another. Man is a thinking animal, a reasoning being, or if you are looking for a big word, a creature capable of ratiocination.

Now this quality in man makes it possible for God to communicate his will to man. And this he does through the Logos, the Word. And by reason of this quality in man he is able to communicate with God. This is their meeting ground. Our worship of God must be a rational service, a reasoning service, and in that sense alone a reasonable service. Not reasonable in the sense that it is not an unreasonable thing to expect or require of him. It is not that the nature of things makes it a just and proper thing to expect and to do. But the basis of approach to God and the method of approach must be within the realm of the rational exercise of man's mind.

Man is not a mere machine to assume a certain attitude and repeat like a phonograph certain words. Perhaps some so called acts of worship are such. But they are not true acts of worship. God is spirit and they that worship Him must worship in spirit. It is spirit in contact with spirit, mind with mind, heart to heart. It is the intelligent purposeful, understanding approach to God that is "acceptable to God." It is the conscious lifting up of the soul in His presence. Even when we present our bodies to Him it is the spirit or mind within the body which is bringing this offering of the body as a living sacrifice. It must be and is a "spiritual service."

It may be as well here to look a moment at the other passage where this word under consideration is found, I Peter 2:2, "As newborn babes desire the sincere milk of the word." The American Revised Version is better, "Long for the spiritual milk which is without guile." Here "spiritual," means that which is intended as nourishment for the spirit just as the ordinary milk is intended for the body. Soul food is just as necessary as body food.

Ridgecrest now has a full time physician and two graduate nurses in a new modernly equipped infirmary.

Here is a passage 4:3, which deals with being treated as misinterpreted Christian unity. In the faith here spoken to union of Christ. It is something interesting that happens in the end, but by inter-thing that is read in its lowest terms, power.

The modern effort their end by red you believe to the to eliminate all ignore our differ- things about which ever you have h- jectable to other of faith to the thi- This of course is rather a unity of the less you believe join forces with together by a passing over thin grip of faith, than them. These Paul's shipmates board the cargo finally saved them.

Paul's idea of the opposite of this sacrifice the individual one of us was never given any the individual un- faith by taking God has revealed of is the unity revealed to us recorded and pre- God. Any man can lay no claim fractional Christ.

There can be upon negatives. subsist on a fra- that when people accept all the tr- be no schisms or they alone have together. The Epis- ten to show an lievers. It is people are united, peop-

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THE UNITY OF THE FAITH

Here is a passage of scripture, Ephesians 4:13, which deals with two subjects which are now being treated serially in the Record, that is misunderstood scriptures, and the subject of Christian unity. In the first place the unity of the faith here spoken of does not refer directly to union of Christians, not union of churches. It is something inward and spiritual. It is something that happens to us not by outward arrangement, but by internal enlightenment. It is something that is reached not by reducing faith to its lowest terms, but by raising it to its nth power.

The modern efforts at unionizing mean to attain their end by reducing the amount of things you believe to the minimum. The effort is made to eliminate all "nonessentials," to forget or ignore our differences, to dwell exclusively on the things about which we agree; to discard whatever you have held hitherto that may be objectionable to others and confine your statement of faith to the things about which all are agreed. This of course is not a unity of faith, it is rather a unity of indifference. The idea is that the less you believe, the more easily you may join forces with others. It is not to be drawn together by a positive belief, but by negatively passing over things which you have held in the grip of faith, that is ignoring them or discarding them. These advocates of union are like Paul's shipmates in the storm who cast overboard the cargo and the equipment. But they finally saved themselves by abandoning the ship.

Paul's idea of the Unity of the Faith is just the opposite of this modern conception. It did not sacrifice the individual to the mass: "unto each one of us was the grace given." And grace is never given any other way than to and through the individual unit. And we come to the unity of faith by taking in by faith all the truth which God has revealed to us. The unity here spoken of is the unity or entirety of the will of God revealed to us in the Lord Jesus Christ and recorded and preserved for us in the Word of God. Any man who believes only a part of it can lay no claim to the unity of the faith. He is a fractional Christian.

There can be no unity worth the name built upon negatives. And unity of the faith cannot subsist on a fractional belief. It is easy to see that when people come to see and know and accept all the truth, they are at one. There could be no schisms or division among them. They and they alone have that which holds people together. The Epistle to the Ephesians was written to show and to preserve the unity of believers. It is people of "like precious faith" who are united, people who have a "common salvation."

The meaning of the phrase "the unity of the faith" may be better understood by carefully noting the context. This we believe will show that the unity here spoken of is the entirety of the faith, its complete proclamation, its full understanding and acceptance, its complete embodiment in the life of the Christian. Paul says it requires a manifold ministry to do this. No one man can know all and teach all that needs to be known and taught. We all know in part. We have to pool our knowledge and experiences. We can only apprehend with all saints what is the height and depth and length and breath. A school has many teachers for different grades and departments. No one teacher can teach well everything. And so God gave some to be apostles, some prophets, some evangelists, some pastors and teachers for the perfecting of the saints for the work of ministering. This is for the building up of the body of Christ, till we all attain to the unity of the faith and (unity) of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ. Just put these all together and you have attained the goal, which is by proclaiming a full message (fully proclaim the word) to make known all the truth and bring all people to the full knowledge and acceptance of it all. That was Paul's mission and it is ours.

FELLOWSHIP IN FURTHERANCE OF THE GOSPEL

As these words are being written the men who were in the world war and are now members of the American Legion are gathering in Jackson for a fellowship meeting. Fellowship is a large part of life, and is one of the strongest forces for good or ill known among men. When used for evil it is called a conspiracy. But it is generally for the furtherance of a great and good purpose. For this God put people into families; for this men and women join all sorts of organizations, that they may express their oneness, may find greater joy in a common purpose and may be more effective in carrying it out.

The greatest fellowship in the world is in the gospel of Christ: greatest because it should include the largest number, seeks the highest ends and shall last forever and ever. The work of Christ and the church of Christ should have our first loyalty and our chief concern. There is no joy in the world like that which comes from a sense of oneness with Christ and in Christ. The Epistle of Paul to the Philippians is known as the Epistle of joy. Rejoice rings through it from start to finish. And along with this is the cause of the rejoicing, fellowship in the gospel. You will find it in the first chapter and the last chapter. This fellowship of the Philippians gladdened his heart while he was in prison in Rome.

This fellowship did not consist merely in a common faith and experience in Christ. This was its beginning but not all of it. It was a fellowship in the furtherance of the gospel. It was that they joined him in promoting the gospel, in spreading it, in proclaiming it, in bringing it to others and bringing others into this fellowship of faith. Fellowship in possession will lose its zest and joy if it does not produce fellowship in promotion.

Paul indicates that this fellowship started as soon as they became Christians, "from the first day." There is no more beautiful thing than to see a newly saved soul immediately seeking the salvation of others. This is the first prompting of the Spirit of God. "Others" become the object of their effort forthwith. This impulse ought to be obeyed, and when it is it grows and abides.

Paul said these Philippians kept it up, from the first day until now. Pity it is that any Christian should ever slacken or lose his zeal for the salvation of the lost. God forgive us if like the Laodiceans we have lost our first love.

Paul also says this fellowship in the furtherance of the gospel gives added assurance that those who render this assistance will themselves be sure of being "perfected unto the day of the Lord Jesus." Along this road lies personal assurance and growth to the end. The work which the Lord began in us at our conversion, he continues to carry on until the work is finished, and we have come to be fully matured, well rounded Christians.

Our personal effort to save the lost is not however the chief thing in the mind of Paul as he writes this letter to the Philippians. He is thinking primarily of the help they gave him, the support they made to his work all along the way. They stood by him when he was in Philippi and they didn't forget him when he went on to other places to preach the gospel. "Ye sent once and again unto my need." They made continued contribution to the support of the work which he was doing. He speaks of it as a "matter of giving and receiving." This was specifically what he referred to when he spoke of their fellowship or participation in the furtherance of the gospel. For some reason there was a lapse for a while in their gifts, but he said, "Now at length ye have revived your thought for me." It rejoiced his heart. He said, "I rejoice in the Lord greatly."

It was also fruit that "increased to their account." It was an investment whose value would continue to grow for time and eternity; and it would be "to their account." People who give for the spread of the gospel are laying up treasure

where moth and rust do not consume and where thieves do not break through and steal. If we could realize this we would put less in earthly investments which are so often disappointing and put it in the Lord's work, where there is an abiding investment.

Paul does not hesitate to tell them that what they give for the furtherance of the gospel is the best form of insurance; that they will be amply taken care of. It is in this connection that he says, "And my God shall supply every need of yours according to his riches in glory in Christ Jesus." It is in connection with a similar statement to the Corinthians that Paul says, "And God is able to make all grace abound unto you, that ye having always all sufficiency in everything, may abound unto every good work. And he that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness." If we believe the word of God we will know where to invest our means for the furtherance of the gospel.

BR

LET'S GO

By A. L. GOODRICH, Circulation Manager

"Ask the People and They'll Subscribe"

ON THE GO

Highland Church, Meridian

Pastor "Jimmy" Street was all peped up and here are some of the reasons: "Scotchie" McCall, just back from his world tour, was to lead the revival meeting; some of the church bonds had been called and paid before maturity; additions to the membership came all along.

Highland Church places the emphasis on evangelism and enlistment and it is paying big dividends.

Lauderdale County has subscribers as follows: Bailey 5; Bonita 4; Collinsville 7; Complete 1; Daleville 3; Toomsula 9; Russell 2; Kewanee 6; Lauderdale 2; Marion 4; Meehan 7; Concord church 4; Fifteenth Ave. Church 31; Forty-First Avenue Church 13; First Church 33; Eighth Ave. Church 9; Southside Church 28; Elam Church 1; Highland Church 26; Poplar Springs 7; miscellaneous 26.

First Church, Meridian

Dr. Bass, the pastor of the First Baptist Church of Meridian, whispered to us that he is having the best congregations in two years.

The budget has been subscribed and is being paid.

The EVERY FAMILY plan appealed to him and by the time this appears in print, we expect the plan to have been adopted.

Forty-First Avenue, Meridian

Dr. Boyd is bringing things to pass at Forty-First Avenue. Recently a young people's revival has been held with gratifying results.

The interest is splendid, the attendance is good, the finances are O. K. and the Sunday school and B. T. U. well organized.

Fifteenth Avenue, Meridian

Dr. Fleming, the beloved pastor of Fifteenth Avenue, was honored by an invitation to lead a revival in his home community in Alabama, and we were privileged to try to fill his pulpit.

It is always a delight to preach to these good folk. They are good listeners and whether the pastor is present or absent, Louie Ellison and the other workers just carry on.

While in Meridian we failed to contact the other pastors but reports are that all are busy and "going good."

BR

The total receipts for the past month was approximately \$2,000.00 more than the receipts for June, 1936.—H.

The crops over the state are most promising at this time. God is wonderfully blessing us. Let us honor Him with our substance.—H.

Another great church is free of local debt. Let us rejoice with Dr. Crudup and his people and watch their progress in the mission enterprise.—H.

IN APPRECIATION OF BAPTIST INSTITUTIONS AND LEADERS

(Continued from page 3)

ceptionally heavy burden of debt, and is still compassed about with much of it. Its debt is largely from a large defalcation of a wolf in sheep's wool, who was thus able to pass for having the high character of the Board itself always had and now has. Dr. J. B. Lawrence, the executive secretary, is exhibiting the outlook of a missionary statesman. From the beginning of his service the Board began its recovery from a misfortune which the Evil One had been permitted to bring upon it.

This Board is now operating upon a cash basis. For nearly four years no money has been borrowed to carry on its current work. Dr. Lawrence says: "The Board is gradually but surely paying its debt. During the past year \$108,313 was paid upon the principal of the debt." In relation to that debt we are gratefully moving in the right direction. Home missionary work for Indians, Jews, French, Chinese, Italians, and Spanish-speaking peoples is richly fruitful in itself, and has in it a rainbow of hope that spans the distance from Samaria to the uttermost parts of the earth. The renewal of the Department of Evangelism, which had been discontinued for about fifteen years, carries in it promise of a rekindling of the fire and enthusiasm of our churches in the great primary ministry of soul-winning. We should all pray that under the leadership of Dr. Roland Q. Leavell, this work may be grateful, fruitful, and may stir the churches everywhere to larger evangelistic endeavor.

III

The following memorial is found in the report of the Sunday School Board to the Southern Baptist Convention: "James Marion Frost, D.D., LL.D., first secretary-treasurer of the Southern Baptist Convention, 1891-1916. Divinely Led. His Faith Conceived It—His Genius Planned It—His Courage Built It."

A deserved memorial to a deserving servant of the Lord! Dr. Van Ness kept the faith and built upon the sure foundation of his predecessor. Dr. T. Luther Holcomb, our newly elected secretary, a man of vision and character, and possessed of great executive ability, will be enabled by divine guidance and the cooperation of Southern Baptists not only to maintain the high standard of the past but lift it a bit higher.

The Sunday School Board is a Gibraltar of strength to all of our denominational interests and enterprises. No board has leaders more faithful, more capable, more unselfish.

Just to call the roll of our Seminary presidents: Sampey, president of the Southern Baptist Theological Seminary; Hamilton, president of the Baptist Bible Institute, and Scarborough, president of the Southwestern Seminary, is to lift you to an expression of deep gratitude to God for such noble men of God. We do not have space to call the roll of their comrades in the work. But more scholarly, devout and doctrinally fundamental men ever filled the chairs of our great seminaries. In these institutions our young men and women are offered the best preparation for life.

State secretaries, college presidents, teachers, editors and pastors by the scores and thousands come to mind as we write. All these are God's appointed men for this day. They are God's "sun-crowned" men who by day and night ply their task without murmur or complaint in order that God's will and purpose in Jesus Christ may be done through our beloved denomination. We are God's people working "according to the Word of God."

The Lord help us more and more to magnify the things that are right with our denomination!

—Western Recorder.

BR—
If licensing the sale of beer prevents people from drinking hard liquor and getting drunk, why has the number of arrests for drunkenness multiplied in Jackson since the sale of beer was licensed?

A THEOLOGICAL SEMINARY
Professor J. W. Shepard
Baptist Bible Institute, New Orleans, La.

The Baptist Bible Institute has every reason to be proud of the name its great founders gave it. It is an institution which has kept the Bible at the center and as the very core of its curriculum for all classes of students who pass through its class rooms. This it has done by giving the Bible course more than double the time ordinarily given in other institutions of theological education. Two years are given to the Old Testament instead of one and two to the New Testament. Then aside from this double general course another year is given in both the Old and New Testament in special intensive study of some book of the Bible in each case. This gives the student in detail the methods of exegetical study which should be pursued by every preacher and Christian worker in all their active ministry. The theory of the founders of the Institute is that the English Bible should be the fundamental and principal text-book to be used instead of many books written about the Bible. The Institute has followed out faithfully the idea of those who wrote its constitution, which says: "This institution shall center around the study of the Bible as the Word of God."

At the same time the Institute has carried out faithfully another part of the referred article that "Its purpose shall be to provide religious instruction suited to the needs of a constituency varied in its educational equipment." Gradually there has grown up a considerable body of theological students, now about half of the whole student body, who have sought out the Institute for various reasons, as the school of their choice, in preparing for the Gospel ministry. This brought about the elaboration of a full-fledged curriculum in theological education and training. This tendency was soon noted in the growth of the institution and the trustees and faculty followed the leading of the Spirit in making provision for these students, among whom are now numbered many graduates from our leading colleges of various states in the South and North.

The theological course has come to be the one most sought after perhaps in the institution, though a large number also matriculate for the Christian Training Course and other courses. The courses of instruction in the original languages are administered in thorough-going fashion by professors of long experience and elaborate preparation, as are all the other courses in Theology, Religious Education, Evangelism, Homiletics, Church History, Missions and Comparative Religions, Philosophy of Christianity, and other branches of highly practical value such as Church Problems, Music and Public Speaking. Our fine college students who come for work at the Institute find that the course calls for all their most earnest endeavor to give account of the assignments heaped upon them daily. In the early years of the history of the school the idea became grounded into the good people of our churches that the Institute was not for preachers, who sought for a full theological course. Necessity and the leadership of the Holy Spirit thrust upon the Institute its Seminary work which has now become the outstanding feature of its ministry. The administrators recognizing the strategy of the location of the Institute and its great opportunity in the evangelization of the South's greatest city, eagerly yielded to this leading and complied with this imperious necessity and are now on the high seas with fair sailing in their theological education. Fine students go forth annually now to various parts of our great Southland and other parts of the world, with the institution's seal upon them, proudly and worthily bearing the standard of the Gospel ministry in many a needy field. They have given good account of themselves in hard fields of labor and today bear witness to the thorough and careful preparation and practical training they received in the Baptist Theological Institution in New Orleans.

Not one of them so far has ever complained that the course administered in theological education in this institution was below par in its requirements and opportunities for a complete preparation for the work of the Gospel ministry. Help this institution in carrying out its noble mission!

BR—

PRESIDENT SAMPEY LEAVES FOR OXFORD AND EDINBURGH
By Don Norman

President John R. Sampey will be spokesman for Southern Baptists at two important gatherings to be held abroad this summer—the Universal Council on Christian Life and Work, at Oxford, England, July 12-26, and the World Conference on Faith and Order, at Edinburgh, Scotland, August 3-18. The meetings will be attended by representatives of all faiths, except Roman Catholics, from every quarter of the globe.

Dr. Sampey was practically drafted for the place after it became clear that Dr. George W. Truett, President of the Baptist World Alliance, would be unable to attend either of the conferences. Dr. Truett, with Dr. J. H. Rushbrooke, Executive Secretary of the Baptist World Alliance, will be holding regional meetings for Baptists throughout Europe all summer, and his entire program would have been disrupted by attendance on the conferences. Elected by the Executive Committee, June 16, to serve with Dr. Sampey as representatives of the Convention were Mrs. Sampey, Dr. J. D. Franks, pastor of the First Baptist Church, Columbus, Miss., and Mrs. Franks.

The Seminary president and his wife left Louisville at noon Wednesday, June 30, for Montreal, Canada, whence they will embark at midnight, July 1, aboard the S. S. Antonia of the Cunard Line. Returning, they are scheduled to reach New York City on September 2.

In a final interview before leaving, Dr. Sampey said that "only the unanimity and the urgency" of the insistence upon his making the trip caused him to forego other important engagements for the summer and do so. "I hope to ring true to the convictions of Southern Baptists," he declared. "Our witness is needed in great interdenominational gatherings like those to be held in Oxford and Edinburgh. We go, not to bring back a report telling our people what to do, but simply and faithfully to bear witness to the truth as Southern Baptists see it."

The topic for the Oxford Council is "Community, Church, and State," and members of the body are divided into various commissions which will report their findings to the group as a whole. Dr. Sampey is a member of the Commission on Church and State—which, he says, is his first choice.

"Around the conference table, and in the general meetings as opportunity presents itself, I shall insist upon the Baptist doctrine of the complete separation of church and state. We believe in a free church in a free state, each independent of the other but friendly in their attitude."

With reference to that portion of his message to the Southern Baptist Convention in New Orleans, wherein he warned delegates against "the trend toward the totalitarian state," Dr. Sampey said: "I was speaking there of world conditions. The totalitarian state is already an accomplished fact in Russia and Italy and Germany. They are trying to set up such a state in Spain. But this country is a part of the world, and I didn't leave America out. There are things which have already happened, and which are now going on in this country, that point definitely in that direction."

At the Conference on Faith and Order, in Edinburgh, Dr. Sampey said, the question of church union will be raised. "There again I shall set forth, in love and Christian forbearance, but none the less faithfully, our Baptist position. We can have no part in a church union movement. Nearly all other branches of Christianity practice some form of proxism. The

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proxy element in religion is not a New Testament principle. We believe in the competency of the individual to do business with God without intervention of church, priest, or sacrament. Our only mediator is Christ."

If Dr. Sampey could say one brief word to Southern Baptists as he leaves, he said, it would be this: "Pray that I may so speak your message that others shall be impressed with the faithfulness of our position to the New Testament ideal."

—BR—

SELECTING A COLLEGE

David M. Gardner, D.D.

First Baptist Church, St. Petersburg, Fla.

—o—

This business of selecting a college in which a student is to prepare for life's work is a serious business. It is a matter that should never be decided hastily, or on sentimental and superficial grounds. A matter so serious deserves the prayerful consideration and perfect cooperation of parents and students.

What Is Involved?

1. It means selecting a home for a young life, ordinarily, for four full years. No thoughtful parents would think of moving a family into a new community without first considering the moral influences under which the family would have to live. Good and thoughtful parents would not want to subject growing children to bad influences for even one year. It is infinitely worse to send a boy or girl away from parental influences into a college community where moral ideals are not equally as high as the standard of home life. No right thinking parents would permit a child to remain in a home for four years where drinking, gambling and other forms of social evils are condoned or tolerated.

2. Students, during the most formative period of life, need more than positive moral ideals. They need the power of positive spiritual influences thrown about them. A college education means more than mental training, it means soul culture; it means more than training students to make a living; it means training in the fine art of living. A showman can train a monkey to steal food and take money. A college is more than a menagerie of animal trainers.

3. In all fairness, intelligent parents should not expect a college to correct the moral imperfections and bad habits in the life of a student within a month, anymore than such parents would expect the student to finish his education within one month. It is unfair and unreasonable to expect the impossible of even the best college. Character culture, like mental culture, is a process. It takes time and cooperation to get results.

Facing Vital Facts

1. It is a fact that the vast majority of colleges throughout the country encourage clean living on the part of students. This is true whether the school is under the direction of private, state or denominational ownership. State and privately owned schools do not and can not give as much emphasis to the development of Christian character and ideals as a Christian school is expected to give. Therefore, a Christian school is capable of giving and is expected to give to teach students a more symmetrical development. The most wholesome education is the education of the whole of man, that is, body, mind and soul.

2. It is a fact that state schools and the highly endowed private schools have much larger student bodies than do Christian schools. A large enrollment is always advantageous to the school, but in many ways against the best interest of the individual student. The larger the student body the more the individual student suffers the lack of individual attention and supervision. In the smaller school the student comes in personal contact with the teachers and they come to know each other as friends. The power of the right sort of personality is worth infinitely more to the life of a young student than what he gets from text books.

3. While the vast majority of college graduates come from state and privately owned schools,

it is also true that the large ratio of college graduates that make good in various fields of service come from Christian schools. Take the leaders in the field of thought and letters, statecraft or sciences, as well as the more common professions, and the fact is revealed that the percentage ratio strongly favors the Christian school. It simply means that the student who selects the Christian school has a better chance for making good in his chosen work or profession than he would otherwise have. Any student can test this fact by turning to "Who's Who in America." The fact remains—whether we are able to explain it to our satisfaction or not. These are some of the things that should be faced and fairly considered by parents and students in the selection of a school for training.

—Baptist and Reflector

—BR—

CHRISTIAN UNION

—o—

(Continued from page 2)

defeasible right of every human being. We maintain that the divine constitution of a church of Christ cannot be changed in order to effect organic, Christian union. We maintain, further, that Christ's ideal of a church, with its pure democracy, and the high value that it puts on the individual, is of priceless value, not only to preserve religious liberty but to promote civil liberty as well. We are unalterably committed to the divine model of a church. On this point our convictions are settled.

6. We believe that intelligent, personal conviction in religion is essential to strength in Christian character and to success in any form of Christian work. It must be the working force in any Christian union. Our souls abhor the thought of any union inspired by convenience or by desire to save money. There is one thing worse than commercialized vice, and that is commercialized religion; for if religion becomes an economic question, it ceases to be Christian. We must therefore protest against the many cheap and cheapening methods employed to break down convictions, and to establish a mechanical union out of the disjuncta membra of the several denominations. To us it appears far more consistent and Christian, to appeal to the individual conscience to study the Word of God with open-heartedness, and to follow the light that may therein be found. Any union founded on compromise and spurious appeals is a sham union, and will debilitate and retard the progress of Christianity the world over. Any such union must inevitably end in a wide apostasy, followed by inertia, indefiniteness, confusion and waste of spiritual force.

7. Our message to our brethren of our communions is that since the present divided conditions of Christendom is unquestionably the result of departures from the simple teaching of the Scriptures, the only possible road to organic union is back to the Scriptures, fairly interpreted. If it be said that this is, in our present state, impracticable and impossible, we reply, that if that be so, then organic union is impossible with Baptists, for we are unalterably bound to the Scriptures as our law and guide. We speak on this point with absolute frankness and with great plainness, because we crave to be understood by our fellow Christians. We neither ask nor wish any one to come to us, except upon a personal conviction, but would have all to study the Holy Scriptures to find the path of duty; and our confidence is unfailing that there is light sufficient in the Scriptures to guide us all to the union the Master wishes.

We are not unmindful of the difficulties of the case. Rearing and traditions and pride of opinion are strong forces among all people. We do not claim perfection for ourselves. It seems to us that until we come to have one mind and one spirit concerning the things necessary to organic union, it would be Christian and becoming in all, frankly and freely to urge all to study the Scriptures and follow their teachings, putting renewed emphasis on the inescapable duty of individual investigation and obedience.

We would hope for much if that were universally done now, in the fairer and more fraternal atmosphere in which we live, a condition for which we are profoundly thankful to Almighty God.

8. Pending the working out of the problem of union we are glad to say that we stand ready at all times to cooperate with all our fellow Christians and our fellow citizens, whether Protestant or Catholic, whether Jew or Gentile, in every worthy effort for the moral and social uplift of humanity, as well as for the equal, civil and religious rights of all men in all lands. We would freely cooperate in all good works limited only as follows:

Our most cherished beliefs, our deep sense of duty will not permit us to enter into any federation, council, or what not that would, in any way obscure the positions set out above, or hinder us in the full and free preaching of the whole counsel of God to all the people of the world. By our very principles we are automatically separated, ecclesiastically, from all other people, and we cannot help it, unless we stultify our consciences, or renounce the truth, as we are given to see the truth, a course no Christian would wish us to take. We would look with great favor on the union of those bodies whose ecclesiastical polity and principles will enable them, conscientiously, to symbolize together. This would greatly simplify the problem and constitute an important step toward organic Christian union.

We beg to say this other word to our brethren of other communions. We cherish in our hearts a deep and abiding Christian love for all our fellow believers in Christ, whether in or out of other bodies, and gratefully rejoice in all that they are doing for the salvation of the lost of earth.

9. We believe that in the present state of the question of Christian union, a frank and fraternal communication of views and sentiments, through the public press and otherwise, would be helpful. While we would maintain the usefulness and the right of discussion, covering the whole ground of differences, we would deplore any unfraternal and uncharitable discussion, tending to create strife and inflame mere partisan zeal.

10. We summon ourselves, our 600,000 fellow-Baptists of Texas, our brother Baptists throughout the South, nearly 5,000,000 strong, our fellow Baptists throughout the nation, in England, and in all lands throughout the whole world, to renewed zeal in the propagation of those principles we all believe to be divinely given, to the end that humanity in all parts of the earth may come into its full heritage of truth, and through the truth into that perfect liberty wherewith Christ makes us free.

This is an auspicious day for Baptists. It is a day when the whole world is turning toward democracy, both in religion and in government. Individualism is everywhere the battle cry of progress.

There has never been such a time for free preaching of the simple messages of Jesus and his apostles. Cumbrous ecclesiasticisms are falling away; only the simple truth as it is in Jesus can either interpret or satisfy the heart hunger of the multitudes of earth who have long been enthralled by over-government in church and state. The day for which our Baptist fathers waited and suffered and died has dawned. What they died for let us live for in a worthy fashion. The marvelous blessings of God are on us. The times we live in, the boundless opportunities before us, the insistent calls from every part of the world for light, ought to move us mightily to redouble our energies and multiply our activities, in the worldwide spread of the full gospel of peace and liberty. We would ourselves lay to heart and would commend to our fellow Baptists everywhere, the assuring and moving words of the Apostle to the Gentiles: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. Amen."

Thursday, July 8, 1937

Thursday, July 8, 1937

W. M. U. Page

To All Mission Study Leaders:

Many of you are writing to ask about our plans for mission study institutes. We are not having State Institutes this year. Instead we tried the new plan in February and March of having all newly elected local leaders meet in an associational clinic, with the Associational Chairman, for a day of planning and discussion of the plan of work for the year, methods of presentation of definite books, and a problem period. This was just a beginning but we feel that it is an excellent plan and we are working on the same idea this year. A definite outline will be given you in January.

For those who want to have an Institute this summer, I am giving a general outline which you will have to fill in as your time and number of teachers permit. Remember the Institute is to train teachers and not primarily to teach a book, except as that teaching may be used as a demonstration.

I hope all of you will use this summer quarter as a "catch-up" time, in which books needed to complete certificates may be taken. It is a good time to have an attractive study to interest those new members, who haven't had the books on methods. There are some brand new books—"Europe: Christ or Chaos" by Gill, or "Tepee Trails" by G. Lee Phelps, that are particularly interesting at this time.

We have a complete course for all our organizations for the Fall Quarter's study on the Moslem World. Let's begin now to work and plan for it. All of your neighbors in other churches will be studying along the same general theme. We have a fine opportunity to exchange ideas and maybe to have a joint Arab social.

Plan of study:

W. M. S., "The Heart of the Levant: Palestine and Syria."

Y. W. A., "The Heart of the Levant: Palestine and Syria."

G. A. and R. A.—Intermediates—Questing in Galilee.

G. A. and R. A. Juniors, "The Village Oven." Sunbeams—The Camel Bell.

Mission Study Institute

Devotional

Announcements

Plan of work discussed; list of books, book reviews, available supplementary material.

Demonstration Period

Lunch

Presentation of definite methods of teaching books on Palestine.

Problem Period

Mrs. J. H. Nutt, State M. S. Chairman
June 24, 1937.

SUMMER MISSION STUDY PLANS

Garden and Verandah Classes

Mrs. Una Roberts Lawrence

In Kansas City, through the months of May and June there is a veritable epidemic of garden parties, garden tours and garden club meetings. In a recent issue of our leading newspaper there were five such events announced, all of them most interesting. As I read these, I longed for us to use some of these ideas for our mission study plans this summer. They are ideally suited for mission study, either simultaneously, or one circle alone using the plans that suit its own group best. Here are some of the plans.

A College Alumnae Association offered a tour of several beautiful private gardens, offered for the purpose, the small fee for the tour going into their student loan fund. Cars were provided at the starting point for those who had none of their own. Anyone with a car could join the tour at the starting point or at any of the stops along the tour. The itinerary was announced and simple refreshments of tea and cakes were served at the last garden on the tour. A

mission study class could be planned as one of these tours, meeting in succession, either for one hour every day of one week or one day of several weeks in a series of lovely garden spots. The hour of meeting could vary according to the weather and the desires of the group. Last summer in one of our states, a successful summer mission study class met early in the morning on the large verandah of one of the members and completed an hour of study before the heat of the day began. Another summer class met just after lunch in the cool dining room of the leader around the table on which was spread all the materials of the study which included picture maps, scrapbooks and many other fascinating projects. Still another capitalized a lovely small part in the town, using picnic tables for their work first and closing with a picnic basket supper when the husbands and children joined them. This year it seemed to me as never before, the stores are featuring outdoor furniture, comfortable porch and garden chairs, gliders, and swings. Let us capitalize these for mission study, and thus turn to exceptional good use for the enlargement of our knowledge of the Kingdom of God, all our facilities for comfortable summer living.

There are some books unusually well adapted for these summer classes. If some groups wish to take some required book there are many Soul Winning, Personal Service and Stewardship, ranging in price from 20 to 50 cents. Books on many different countries are available in prices ranging from 25 to 50 cents. A book list especially planned for these summer classes with some of these suggested plans may be had free from your State W. M. U. Headquarters.

The Pioneer Class

One of our jubilee goals is a Pioneer Class in every church during 1938. It would be well to get a "running start" on this in the last six months of 1937. You should have an "inactive" list of women who have in the past, or should now, belong to the Missionary Society. You can easily get a list of the young people of all ages who should be but are not in any of the W. M. U. young people's organizations. These are all possibilities in planning your Pioneer Class.

A Pioneer Class is one of women or young people who have never before been in a mission study class. You may need to use a few who are already enlisted in mission study to help you form this Pioneer Class, but they are not counted as members of this particular class. They are helpers. The Pioneer Class members are those who have never before been in a class. Go over your inactive member list. Go over the active list checking those members who, though otherwise active, have never taken a mission study class. Let the mission study committee assort these into congenial groups, by age and common interests, or by neighborhoods, and decide what type of class, book, time of meeting, teachers, etc., will appeal to each. Then lay out a plan of enlistment of these groups, undertaking only as much as you believe you can accomplish at a time, but keeping in mind that you will keep on until you have found the right appeal for every woman and young person of your constituency. Lay out a campaign for reaching every person with at least an attractive invitation to the sort of mission study class which should appeal to each one of these. Here are some plans already successfully worked.

INVITATION CARDS: Use postal cards to remind the prospective members of your class of the day and hour of the meeting. Paste little pictures cut from magazines, typical of the subject to be studied, or humorously hinting at the joys in store for all who will come. If you have access to a mimeograph very clever designs may be traced and the card printed. The expense of this can be cared for by having a saucer at the circle meetings into which those who can do so may drop small coins that can be spared.

One society sent out little cards on which pictures had been pasted illustrating customs and life of the people they were studying. These had been cut into two pieces with jagged edges.

Each one receiving them was asked to be sure to come to match her card with the other piece. Each complete "card" was given special recognition in the class.

After writing and reminding them of the time of meeting, you will have to go after many of these you hope to reach. Go after them. Jesus said, "Compel them to come in."

POSTERS: One society planned circle mission study with all the books on the countries of the two Americas: Indians, Mexicans, Negroes in North America; Brazil, Argentine and Chile, and Mexico. They planned a series of posters for each country and held a public exhibit at the close asking the church to come and see the posters and other items which had developed out of the studies. This attracted many who had never before studied missions.

MISSIONARY PROGRAM AND EXHIBIT: At the close of a series of circle classes there should be a program to which all the church is invited at which time the seals and certificates are given to all those who have completed the studies, a program taken from the work of the classes presented and followed by a visit to the exhibit of posters and maps, used in the study. For the program a special speaker might be secured much in the manner of a graduation service.

Above everything else find the interests of those you wish to reach, and make your contact for mission study with whatever interests them most. Stereopticon slide and moving picture lectures may now be had from both the Home and Foreign Missions Boards. Write for lists. These are unusually interesting accessories to any mission study teaching plans. Don't give up easily. There is some way to reach every Christian heart with missions. Find that way to the hearts of the women and young people of your church.

Year-Round Mission Study In Circles

The circle is the natural and most effective mission study class. The fundamental study plan for any W. M. S. is all-the-year-round mission study in the circles. The one-day class, the large "whole-society" class, the church school of missions and all other plans should be built upon this steady, constant mission study in the circles, not substituted for it.

Year-round plans should be well-balanced. There should be attention given to the permanent, required books, now offered in attractive selective lists. There should be a good proportion of the current books on mission fields. Now and then there should be provision for the old, well-loved, irreplaceable books. Every missionary society should study LOTTIE MOON often enough for its women to know the life of this missionary who had so great a part in the beginnings of missions in China and missionary organizations in America. So with other books that are vital to our understanding of missions. List these "Fundamentals"; plan for sets of books to rotate in your circles; buy new books wisely; vary the study hours with programs drawn from the literature of the two mission boards and your state mission board; but keep mission study going the year round. It is fundamental to all the activities of the society and all growth in missionary interest.

One society planned a study course in the circles running the whole year on a single country. They studied everything about that country, its geography, people, customs, resources, history, scenic attractions, products, and government. Then they took up the best available mission study books on that country, making posters, maps, scrapbooks and even reproducing mission stations in miniature, completing one of these books thoroughly as their mission study, and taking in addition a corresponding mission study book on the work of the other mission board among that same people, if such was available. Papers were prepared and read, maps, pictures and curios were made or assembled and each circle had a thorough course equal to the best cultural program any club could offer. This plan in detail may be had from your state W. M. U. office, THE YEAR ROUND CIRCLE MISSION STUDY COURSE.

The Baptist
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**EAST MI
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By R. L.
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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager

SUBSCRIPTION: \$1.50 a year, payable in advance.

Entered as second-class matter April 4, 1918, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

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EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Veterans of the Cross

Rev. W. S. Ford was born in Decatur, Ala., July 10, 1847. His parents died when he was a small boy. They came to Alabama from Virginia. When 15 years of age, 1863, he joined the Confederate army at Utah, Ala., and was in Company B, 7th Alabama Cavalry. He served his country faithfully until the close of the war, 1865.

When the war was over he came to Yazoo County, Miss. While attending a Methodist protracted meeting in 1867 he was converted and joined the Methodist church. He became dissatisfied on the question of baptism and studied the subject for several months, after which he united with the Hebron Baptist church, Yazoo County.

He married Miss Mamie C. Martin, daughter of Mr. and Mrs. J. H. Martin of Yazoo County, Dec. 25, 1870. This wife died August 20, 1905. Four children were born to this union, all still living: Mrs. C. M. White of Picayune; Mrs. B. L. Milner of Tylertown; Mrs. B. F. Smith of Boland, and S. L. Ford of Walthall. He has 23 grandchildren and 10 great-grandchildren.

He was licensed to preach early in 1879, and in October of the same year he was ordained to the ministry by Ogden Baptist church, Yazoo County, the presbytery consisting of Elders H. D. White and J. A. Snyder. He served four churches in Yazoo County: Hebron, Ogden, Sunflower and Providence, and Bear Creek in Warren County.

In 1890 brother Ford located at Harperville in Scott County. While here he served the following churches: Hillsboro for 29 years; Mt. Olive 20 years; Hebron 10 years; Ridge 7 years; Harperville 1 year; Salem 3 years; Union 4 years; Pleasant Ridge 22 years; Walnut Grove 3 years; Standing Pine 8 years; New Hope 13 years; Midway 1 year; High Hill 1 year. He has not served churches since 1922.

February 26, 1908, he was married to Mrs. Bettie Parker; she had

three children, one of whom is Rev. G. O. Parker of Magee, Miss., and Mrs. Joe Barber of Harperville, and Mrs. Oscar Stewart of Harperville. He has five step-grandchildren.

He now, at the age of nearly 90 years, lives with his children, his second wife having died some years ago. At present he lives with Mrs. White at Picayune, Miss. He fell recently and hurt himself, so suffers much pain in his old age. He preaches very little now, only when requested to do so. He has been a very useful servant of the Lord, and has done great good in his day, in his 58 years in the ministry. Many happy days to our brother beloved.

—o—

In a letter from Rev. W. S. Ford of Picayune, he says: "If I mistake not brother Jack Nichols was converted and joined Salem Baptist Church in 1902, when I assisted Rev. James E. Chapman in a meeting at that place. I dearly loved brother Nichols and enjoyed many a happy time in his home."

I am informed that Rev. O. C. Cooper is now located at Water Valley and will rest for a while on account of not being well. It is hoped that he will soon be his former self again, for he is too valuable as a preacher to be out of the work.

The vacation Bible school at Cofeeville closed the 25th of June a two weeks' session. It was a very successful and helpful school. It was led in a splendid way by Miss Elizabeth Williams, daughter of Rev. and Mrs. Owen Williams of Utica. She did the work in an efficient way and our people, old and young, learned to love her dearly. She is remaining over to help in our revival meeting. If in need of real good, conscientious, consecrated help do not hesitate to call Miss Elizabeth.

Down at Castor, La., lives a real good Mississippi preacher, Rev. P. C. Barnett. He has been in Louisiana long enough now and some good church, or group of churches, would do well to bring him back as their pastor. He is a good, all-around pastor and preacher.

Out on Route 1 from Meridian, Miss., lives another real good preacher, Rev. W. O. Carter. He was for several years the beloved pastor of Bay Springs Baptist Church. He is qualified educationally and otherwise to do real good work as a pastor. If you need a real pastor write him. You won't be sorry.

One of our best members of Coldwater Baptist Church, Neshoba County, Miss. Zula Walton, recently underwent a serious operation at the Philadelphia Hospital. We are praying that she will soon fully recover.

Last week the writer was over at North Carrollton to a meeting. While there he had the privilege of seeing many of his good friends there. Among them were Dr. and Mrs. Hugh Williams (formerly Mrs. T. M. Stepp), Mr. and Mrs. S. C. Turner, Dr. I. W. Bush, Dr. and Mrs. Clifton King, Miss Corinne Sisson, Deacon J. C. Powell and many others. We also met Rev. and Mrs. E. C. Farr, the former is the new pastor of the Baptist churches. Heard many nice things said of

Pastor Farr and family. For four years the writer was pastor of North Carrollton, and loves the people there.

—BR—

"WON'T YOU PRAY FOR MR. BOB?"

Rev. Virgil Ratcliff
B. B. I., New Orleans, La.

—o—

The prayer service was over. The crowd quietly found places in the two buses. I was nervous. A street-preaching assignment? Had I not looked forward to this night with apprehension? Here I was on my way. Lord, hadn't others done this? Who was I to question? I prayed a great deal. This was my first time to go—and to Volunteers of America, a mission in the Vieux Carre. A place where ghost like shadows flitted—a place where haunting voices called. The voices of those once pure and respectable, but now relegated to the land of forgotten women.

The bus arrived at the Mission. The song service over, I did my best to proclaim a crucified and risen Lord. After a few moments the intermittent silences were broken by the sobs of a great hulk of a man—a man deeply distressed. After the services that sin-racked soul poured out a tale the like of which I had never heard, a tale of a broken home, of scattered children, of a misspent life. He told of a Christian home—his father had been a Baptist minister. He told of a gray-haired mother; of a brother in the political world and of another who was pastor of a Baptist church in a Southern state. Tragedy of tragedies! Oh! if you could have heard what I heard, and, from a liquor-laden body. He mentioned a profession and a baptism. He had been active in his home church.

A few days later—and after he had expressed his purpose of again living the Christian life—of going back and beginning again—Mrs. Ratcliff and I drove to the mission. This man came out to our car. We talked and prayed. God seemingly gave us victory. He went, where, I cannot say. One told me he had gone back to begin again. Won't you pray for Mr. Bob? Won't you pray also for all of us as we work "for Jesus' sake"?

—BR—

V. B. S. PLEASE REPORT

—o—

We are exceedingly anxious to have a report of every vacation Bible school held in Mississippi this year, in order that the record of these schools be complete.

If you have no blank on which to make such report, write a card to this writer requesting one, and it will be mailed immediately.

Or, if you prefer, merely write us a card giving the enrollment, average attendance, number days the school ran, name of church where held, and whatever other items you have about it, and we shall gladly

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transfer these to the regular form used for reporting schools.

Please help us in this matter by attending to this at once, if your school has already closed; if yet to be held, send report as soon as it is finished.

Most glorious year ever in this work. Marvelous and glowing words from pastors, teachers, and others as to the value of these schools. Not too late to have one yet, and we will lend you the books free of charge.

—E. C. Williams, Box 530, Jackson, Miss.

A PASTOR'S WIFE

By Louis J. Bristow, Supt.

—o—

She is the wife of a pastor. He is a faithful man whose churches have been small, and the good man and his wife have been inadequately supported. But I have known something of their liberality even in their near want. They never complained—they are of God's lovely children. The wife became ill and was brought to the Southern Baptist Hospital in New Orleans (they live in Mississippi). No favor was asked—they expected to pay the bill in full. Knowing their circumstances I handed the business office a "courtesy slip," but said nothing to the pastor or to his wife about it; and they were amazed when she was leaving and, asking for their bill, were told there was no charge. I was not in my office at the time so they did not see me. But here is a letter from that pastor, and its expressions of surprise and gratitude "warms the cockles of the heart." It is a joy to serve such folks and a privilege to be the representative of Southern Baptists who were the actual hosts to those people.

New Orleans, La.

—BR—

Lawrence Mitchel: "What four-legged animal can jump as high as Woolworth Tower?"

Cavella Frazier (after several moments' thought): "I don't know. What is it, Larry?"

Larry: "It's a dead horse."

Cavella: "Aw, what's the matter with you? A dead horse can't jump at all."

Larry: "Neither can Woolworth Tower."—The Sentinel.

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Thursday, July 8, 1937

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Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for July 11
GOD'S CALL AND QUALIFICATION OF MOSES
Exodus 2 and 3

Introduction. In these chapters God is seen moulding the biggest man who lived anywhere in the world from Abraham to Jesus our Lord. A big man who needed to carry out God's plan for the chosen people. They were His chosen people, yes, but there was a great deal to be done to them to make them the fit channel through which God's grace might flow to the world. It took the eye of God to see in this race of slaves in Egypt the people capable of being made fit to convey to the world the message of God's redeeming grace. Michael Angelo is said to have called the attention of a companion to an unshapely piece of marble lying where it had been cast aside in the street, and to have asked him what he saw in that piece of marble. His companion answered the great artist that he saw nothing except a piece of worthless stone, whereupon Angelo answered that he saw a beautiful angel in that stone. Then he lifted it upon his shoulder and conveyed it to his shop where he gave orders to his workmen, who carved the block of marble into rough outlines and left it to the master. He brought his skill to play upon it, and as bit by bit, the chips of marble fell before his chisel, the marble took shape of alluring beauty until at length there stood forth an altar piece of rare design and finish such as only Angelo in all the world could have carved. So Pharaoh could see in God's people only a race of slaves, fit for moulders of brick and builders of store houses. The keener eye of God saw in them the race who were to become the schoolmasters of the world, the framers of legal systems, the builders of the temples of justice, the singers of the world's sweetest songs, the breeders of the world's greatest orators, the inspiration of all the patriots and priests of liberty throughout the world. A leader for these people must be prepared for the great work of organizing them into a nation of pioneers of progress. Read these chapters to see how God goes about this tremendous work.

Look again at the mother of Moses, Jochebed. She was the slave girl who braved the wrath of the king and saved her son alive, made the king support and educate him, forbade and defied the heathen gods of Egypt to take the soul of her son in thrall, and delivered him at last to God, a man to be made into the great emancipator. Of a kindred to his mother was Moses' father, a son of Levi. He was devout and

faithful in his belief in the God of His fathers. It was out of the blood and brawn and nerve and sinew of this pair that Moses was born, and it was at their knees that his earliest years were spent. What lessons were taught him in his boyhood home may very well be imagined. He was told the story of his race and of God's dealings with his fathers. He was taught the traditions which had come down through the generations of those who had lived before him touching all the mighty works which God had wrought in the world. He was made to con the story of creation, of the fall of man, of the first murder, of the growth of wickedness, of the flood, of the degradation of the race down to Babel's tragic blunder, of the call of Abraham, and thence the story of God's peculiar people.

Then Moses went to court, the court of the greatest of all the kings in the world at that date. From this cultured court he was sent to the royal university, where he passed through the rich curriculum of that great institution, so that it could be said in truth of him that he was learned in all the wisdom of the Egyptians. In the court and in the royal university Moses became a prince in bearing as well as in station, in thought as well as in dress. Bred in a palace, this son of a slave woman became a prince. When in after years he stood to plead with Pharaoh for his oppressed brethren, he had no need as Martin Luther had before the Diet of Worms, to plead his lack of courtly breeding. There beat in Moses' veins the proud blood of the liberty loving sheiks of the deserts. There had been bred into him the reverence for the God of his fathers which fitted him to weigh aright the factors in the choice which he must make between the pleasures of the royal court and the reproach of Christ.

So the scholarly prince made one day his choice, but he expressed that choice in a manner most unfortunate, falling in that expression into the error which saddened the lives of Jacob and his mother. Moses acted prematurely in an effort to force the plan of God. We may say certainly that the so-called meek Moses was headstrong and hasty, and that even the long course of discipline through which God passed him in the desert did not avail to quite cleanse him of these faults. So he committed a murder and concealed the body of his victim in the sand, and when he became an illustration of the adage that murder will out, he fled the country and took up his abode in the land of Midian, east of the Gulf of Suez in the peninsular of Arabia. Here for forty years he had leisure to learn of God. Away from the noise and bustle of the court, away from the crash and clamor and clangor of things, he heard the still small voice through which men have always been able to learn the deep down

things of God. Moses was able out here in the quiet land of Midian to think through the things he had been taught at school and to separate the good in them from the bad, and the false in them from the true. Reduced from the station of a courtly prince to that of a rural shepherd, he came no doubt to know that honor and fame from no condition rise, that men are worthy or unworthy according to the faithfulness with which they act their parts in the station to which God assigns them.

I. GOD'S CALL COMES TO BUSY MEN.

It was while he was busy with the ordinary task of his ordinary life that Moses saw the burning bush and heard the call of God. We may almost say that it is ever thus. Gideon (Judges 6:11-12) was threshing wheat; Zachariah the priest, the father of John the Baptist, was discharging his office as priest (Luke 1:5-22); Saul the persecutor was holding his journey to Damascus, bent upon the work which he had in hand (Acts 9:1-9); Martin Luther was busy at his work of teaching in the university; Dwight L. Moody was busy plying his trade as a salesman. Thus it may be and practically always is that God calls men who are busy at their appointed tasks. And He always calls such busy men to bigger tasks. God's calls are always to higher stations and come as a reward to those who have done their best in a smaller place.

Moses minding sheep! But I make bold to say that Moses minded well the sheep, was a good shepherd, and that, had he not been so, he

would have been found by his failure or refusal to be so, a man unfit for a lofty station and an important work. It is ever thus! In lowly stations God trains his workmen for the lofty tasks, and he who can not occupy well the lowly station is not elevated to the lofty one.

II. THE FIRST ELEMENT IN GOD'S CALL TO MEN IS A CALL TO REVERENCE.

"Put off thy shoes from thy feet; for the place on which thou standest is holy ground" (Ex. 3:5). Thus God ever requires that men who would serve Him must first of all learn to reverence Him. A while ago we

(Continued on page 16)

CHILLS AND FEVER

Fast Relief for Malaria With This Proven Treatment!

Don't go through the usual suffering. Stop Malaria chills and fever in quick time.

Take good old Grove's Tasteless Chill Tonic! This is no new-fangled or untried preparation. It's a famous medicine you can depend on.

Grove's Tasteless Chill Tonic contains tasteless quinidine and iron. It quickly stops the chills and fever. It also tends to build you up. That's the double effect you want.

The very next time you feel an attack of chills and fever coming on, go right to your drug store and get a bottle of Grove's Tasteless Chill Tonic. Start taking the medicine immediately and you will soon get the relief you want.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter size is the more economical.

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Shreveport, La.

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FROM _____ TO _____

MY NAME IS _____

STREET _____

CITY _____ STATE _____

SECOND QUARTER
The following is a list of contributions from the following for April, May and June. Send carefully and clearly, and appear, write C. Z. International Secretary, BAPTIST RECORD.

Church
ALCORN CO. \$
Antioch
Cane Creek
Corinth, First
Corinth, West
Hinkle Creek
Kosciusko
Kosciusko
No report from 17 churches in association.

BENTON CO. \$
Ashland
Bluff Springs
Curtis Creek
Hickory Flat
No report from 8 churches in association.

BOLIVAR CO.
Benton
Boyle
Cleveland
Duncan
Gunnison
Merigold
Morrison Chapel
Pace
Rosedale
Shelby
Skene
Shaw-Walker Hanks M
A report from all churches in association.

CALHOUN CO.
Bethany
Bruce
Calhoun City
Derma
Macedonia
Midway
Parker
Pittsboro
Sarepta
Shiloh
Vardaman
No report from 6 churches in association.

CARROLL CO.
Carrollton
N. Carrollton
No report from 14 churches in association.

CHICKASAW CO.
Houkka
Houston
Okolona
Van Vleet
Woodland
No report from 6 churches in association.

CHOCTAW CO.
Ackerman
Bethlehem
Beulah
Bluff Springs
Chester
Clear Springs
Concord
Mt. Pisgah
New Zion
Providence
Weir
No report from 12 churches in association.

CLAY CO.
Hebron
Old Montpelier
Pheba
Silam
West Point
No report from 5 churches in association.

CLARKE CO.
Barnett Memorial
DeSoto
Enterprise
Harmony
Knights Valley
Mt. Rose
Mt. Zion
Pachuta
Pleasant Grove
Quitman

SECOND QUARTER REPORT, 1937

The following is an exhibit of the contributions from various churches for April, May and June. Please read carefully and should mistakes appear, write C. Z. Holland, Promotional Secretary, Box 530, Jackson, Miss.

5M Specials Co-Op.

Church Club Pro.

ALCORN CO. ASSOCIATION

5M Specials Co-Op.

Church Club Pro.

BENTON CO. ASSOCIATION

5M Specials Co-Op.

Church Club Pro.

BOLIVAR CO. ASSOCIATION

5M Specials Co-Op.

Church Club Pro.

CALHOUN CO. ASSOCIATION

5M Specials Co-Op.

Church Club Pro.

CARROLL CO. ASSOCIATION

5M Specials Co-Op.

Church Club Pro.

CHICKASAW CO. ASSOCIATION

5M Specials Co-Op.

Church Club Pro.

CHOCTAW CO. ASSOCIATION

5M Specials Co-Op.

Church Club Pro.

CLAY CO. ASSOCIATION

5M Specials Co-Op.

Church Club Pro.

CLARKE CO. ASSOCIATION

5M Specials Co-Op.

Church Club Pro.

5M Specials Co-Op.

Church	Club	Pro.
Shubuta	14.00	27.55
Stonewall	4.00	
Union		3.20
		15.00
No report from 7 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Hernando		71.00
Horn Lake	1.00	3.65
New Prospect		
Olive Branch	8.00	17.73
State Line	8.00	
No report from 5 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Antioch	\$ 7.00	\$ 5.00
Cane Creek	6.00	
Corinth, First	25.00	100.23
Corinth, West	6.00	4.00
Hinkle Creek	6.00	
Kosciusko	4.50	5.87
Blount	4.10	15.49
No report from 17 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Ashland	31.00	25.00
Bluff Springs		5.65
Curtis Creek		10.00
Hickory Flat	8.00	3.50
No report from 8 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Bethel	3.00	10.27
Boyle	3.00	20.15
Cleveland	3.00	27.00
Duncan	53.00	28.35
Gunnison	8.00	11.00
Morigold	13.00	12.60
Morrison Chapel		29.05
Pace	24.00	
Rosedale	9.00	8.00
Shelby	6.00	3.53
Skene		5.50
Shaw-Walker Hanks M.	7.00	5.25
A report from all churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Bethany		2.16
Bruce		2.50
Calhoun City	38.00	32.60
Derma	12.00	2.00
Macedonia	6.00	
Midway		14.17
Parker		10.00
Pittsboro	24.50	4.50
Sarepta		4.60
Shiloh		8.00
Vardaman	3.00	4.00
No report from 26 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Collins		7.57
Leaf River	5.00	
Mt. Olive		9.66
Salem		65.31
Sanford		1.50
Seminary	22.00	15.55
Voins		32.48
No report from 11 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Anguilla	32.00	6.00
Arcola	13.00	12.15
Belzoni	29.00	18.50
Cary		25.49
Catchings		5.00
Gooden Lake		9.08
Greenville	21.00	345.21
Hollandale	32.00	62.00
Isola		93.60
Leland	129.00	620.90
Louise		505.03
Rolling Fork		92.00
Silver City	1.00	5.25
No report from 3 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Bude	16.00	15.03
Concord		11.25
Eddington		10.00
Hamburg		2.00
Homochitto	6.00	16.00
Hopewell	3.00	1.00
McCall Creek	7.00	5.00
Meadville	24.00	2.50
Natchez, First	15.00	107.02
Quentin	14.00	
Roxie	8.00	
No report from 2 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Agricola	2.00	5.59
Barton		6.78
Lucedale	39.00	83.03
Rocky Creek		81.00
A report from all churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Avera		4.19
County Line		3.53
Leaf	4.00	
Leakesville	19.00	11.50
Piave		46.12
Pine Level		1.25
West Salem		10.15
Believe and refresh your eyes with JOHN R. DICKEY'S Old Reliable EYE WASH Used 60 years. Genuine in red box. 25c and 50c sizes. Ask your druggist for new large size with dropper. DICKEY DRUG CO., Bristol, Va.		

5M Specials Co-Op.

Church	Club	Pro.
Washington		5.43
No report from 10 churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Graysport	19.00	10.00
Grenada, First	65.50	171.46
Holcomb	8.00	9.32
Mission		4.90
No report from 5 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Bay St. Louis		1.52
Biloxi, First	39.50	68.54
Biloxi, Second	3.00	3.00
Bowen Memorial	4.00	9.75
Gulfport, First	18.50	63.04
Gulfport, Grace M.		166.66
Kilm		4.52
Lyman		7.03
Pass Christian	3.00	3.00
No report from 4 churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Artesia	2.00	
Columbus, East End	3.00	
Columbus, Calvary	2.00	
Columbus, First	35.65	584.77
Mayhew		438.89
Mt. Vernon	2.00	8.00
Mt. Zion	1.00	1.55
New Salem-		17.76
Caledonia	10.00	
No report from 2 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Antioch	8.00	
Bethesda	1.00	
Beulah		23.24
Clinton	149.80	234.29
Daniel		367.82
Edwards	17.00	5.00
Jackson, Calvary	47.50	200.60
" Davis Memorial	33.00	19.41
" Griffith Mem.	25.00	3.00
" First	78.00	294.32
" Northside	11.00	41.66
" Parkway	10.00	49.31
Learned	3.00	2.15
New Salem	2.00	4.50
Palestine		16.00
Pocahontas		25.00
Raymond	12.00	23.10
Salem	8.85	8.00
Terry	22.00	41.13
Utica	35.68	34.27
V'sburg, Bowmar Ave.	19.41	48.99
Vicksburg, Calvary		32.36
Waltersville	.50	3.00
No report from 2 churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Beulah		1.00
Bowling Green		2.50
Cruger	10.00	9.65
Durant	26.00	65.88
Ebenezer		85.00
Emory		7.10
Goodman	9.00	22.29
Lexington	9.00	3.00
Pickens	16.00	59.65
Pleasant Ridge		5.00
Tchula	11.00	15.35
West	2.00	5.00
No report from 6 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Fulton	2.00	3.27
Providence		3.35
No report from 17 other churches in this association.		

5M Specials Co-Op.

Church	Club	Pro.
Bethel Hill-Latimer		2.50
Escatawpa		1.00
Ft. Bayou		2.00
Moss Point	11.00	15.00
Moss Point, East	15.00	29.00
Ocean Springs	6.00	3.42
Pascagoula, First		15.00
Vancleave		3.65
Wade		1.00
No report from 2 other churches in this association.		

Thursday, July 8, 1937

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I had a little surprise the other day. Some one asked how long we had been having the Children's Circle page in the Baptist Record. I said probably about six years. But when I went to look at the bound volumes of the Baptist Record that we have in our library, one made at the close of each year for the past twenty-five years, a present from the printers to the editor, the surprise came. The children's page had its beginning with the issue of Jan. 5th, 1928, so it is now nine and one-half years old. And how many things have happened during these years! The first children's page had nothing but a letter from me, telling of our plans, the third was filled with letters, and one letter had to run over to another page. The matter of giving soon came up, of course, and soon we were working to furnish a room at the Orphanage. In the issue of March 8th, when our circle was three months old, I announced that we had sent to the Orphanage \$64.10, to furnish one room, and \$53.00 for another! Through these years, we have paid a scholarship to the Baptist Bible Institute in New Orleans, of \$160.00 a year. Our first "B. B. I. girl" was Miss Gladys Andrews, who after her graduation was married to a fine young preacher, whom you would call doctor now if you met him, he having taken at the Institute the course which made him a Doctor of Theology. They have two little children. This reminds me that a little girl who had a letter in one of the first children's pages, telling of a Christmas celebration at Hattiesburg, has been married nearly two years, and has an awfully cute little red-headed baby boy—I mean, auburn hair.

I was wondering just now, as I looked over this big book, what has become of these children who wrote so often and gave so well, Archie Graham, Louise Bellue, Dorsey Byrd, Tommie Lloyd Hodges and many others. But really, I know: they've gone and grown up! It is natural that our list should change from year to year. We have two or three who still write us, Audra Cook, Ernest Clark—but I can't find No. 3! Ernest has changed from a boy of nine or ten to a young man of twenty, but is still an invalid, though he never says so. He loves our circle, and each month brings in the dues and report from his Jeannie Lipsey Club. I wish we all carried out our duties as well as Ernest does. There are others some of you would recall if I mentioned them, but I got so interested in 1928 that I have held you too long on it, for this is 1937.

A letter from Ruby Faye Haire brings dues for two months, for Jeannie Lipsey Club No. 20, though Ruby Faye's family has moved from Mooresville to Vardaman. Did she take her club with her, or what? We are glad to have the money she sends for our causes, and send her our love and sincere thanks.

Lura Clark has been missing from our page quite awhile, but circumstances led her back this week. She has been included in her club, but passed on to Abbie Miriam for awhile the duty of writing to us. We value the Clark family's friendship, including their devoted father, who has been our friend for years. We are glad to have Lura back.

Much love, from,
Mrs. Lipsey

P. S. Ernest's letter just did get in time to go on this page. I hope to hear from a number of you next week.

BIBLE STORY NO. 11 NAAMAN'S GRATITUDE AND GEHAZI'S DISHONESTY 2 Kings 5:15-27

When Naaman, the Syrian captain, had been healed of leprosy by the prophet Elisha, his feelings were changed towards Elisha, and he was filled with gratitude toward Elisha, and toward the God whom he worshipped. The happy man, with all his company came to Elisha's home, expressing his faith in Israel's God as the only God, and wishing to make a present to the prophet. But Elisha refused to take it, "as the Lord liveth, before whom he stood," which was the surest thing he knew. He paid no heed to Naaman's urgency. So Naaman asked a present for himself, two mule-loads of earth, that might build an altar and offer sacrifice to Him as the only Lord. But he followed this request with another, that when his master, the Syrian king, went into the house of his god, Rimmon, leaning on Naaman, his honored servant, that Naaman might be forgiven for bowing himself down before Rimmon. Elisha seems to have consented to this, but we cannot but hope that this new convert was led to see later that the worship of the Lord as the only true God, makes impossible the worship of any other god.

When Gehazi, Elisha's servant, saw his master send Naaman away without accepting his present, he said to himself that if Elisha lost that good chance, he would certainly run and get something from him. So he "put out," as you boys might say, and when Naaman saw him coming, he had his chariot stopped, and got out to meet him, thinking he bore a message from the prophet. After greeting each other, Gehazi gives a message that he has made up, that two young preachers had just come from Mt. Ephraim, and his master would be glad if Naaman would give them a talent of silver, worth \$1,000 and two changes of garments. Naaman insists on giving him two talents and sends two servants to carry the silver and the clothing back to Elisha's home. When they got there, Gehazi took the things and put them away, and went in to Elisha. His master said with a solemn look, "Where have you been, Gehazi?" and he replied lightly, "Your servant hasn't been anywhere, master." But the master was as well-known to Elisha as to Gehazi, and Elisha went on, "Wasn't I there in spirit when the man got out of the chariot? Is this a time to be accepting money or garments, or presents of any possible kind? The leprosy of Naaman shall cling to you and to your children forever." Was not that a terrible punishment? But it was a terrible sin.

BIBLE PUZZLE

1. anointed the feet of Jesus.
2. was the father of Ahab.
3. was taken out of the river Jordan and set up in Gilgal.
4. is where Abraham died.
5. was the wife of Aaron.
6. was the birthplace of Samuel.

Mrs. Beulah Mayo

—o—
Vardaman, Miss.,
June 23, 1937.

Dear Mrs. Lipsey:

I am late sending in my June dues, so I will just send my July dues also for Club 20.

I am enjoying our Sunday school and B. Y. P. U. work here very much. We Juniors win the B. Y. P. U. honor almost every Sunday night. We are trying to keep ahead of all the other unions.

I went to a district B. Y. P. U.

convention Tuesday the 22nd. There were two missionaries there: Mr. and Mrs. H. P. McCormick from Nigeria, Africa. I enjoyed their talk very much.

Your little friend,
Ruby Fay Haire

We are so glad to hear from you again, Ruby Fay. How about your J. L. Club No. 20? Will you continue the club at Mooresville, or have you formed one at Vardaman? We are interested in this, and should like to hear about it. Anyhow, you are now paid up through July.

—o—

Wesson, Miss.,
June 29, 1937

Dear Mrs. Lipsey:

As sister is visiting my aunt in Webb I will send you the Jeannie Lipsey Club dues, and try to resume the practice of writing you I lost a year or two ago.

My school has been out about a month and a half. I am so glad I will not be a "green" freshman anymore, nor have to be initiated in freshman day rites again.

Even if I don't write so often, I think of the Children's Circle, and remember faintly mother writing for me when I was very small.

Lovingly,
Lura Clark

Well, Lura, this is like old times again. We are glad to hear from you after quite a silence. We want to hear from you and Abbie Miriam, too. And don't forget what you promised to send me, if you please.

—o—
Star, Miss.,
June 28, 1937.

Dear Mrs. Lipsey:

I am enclosing J. L. Club dues for this month which amounts to \$1.20 this time. I am proud it is just a little larger than usual.

How are you getting along during this hot weather? Isn't it hot?

With best wishes to you and all my circle friends, I am

Sincerely,
Ernest Clark

We are so glad to get your letter, Ernest, because we had so few letters this week. Also, we would be glad, anyhow. And dues are always acceptable. Thank you for them both. The heat has been pretty trying, hasn't it? I'm sending you my love.

—o—
A STANDARD SCHOOL ESTABLISHED AT JUNIPER GROVE

A group of prayerful, hard-working, consecrated Christians met together in Juniper Grove Baptist Church during the week of June 20th to enlarge and standardize their Sunday school. The people were responsive, eager, interested. The church was behind it, wholeheartedly.

The census indicated many possibilities for Sunday school enrollment, and church membership. It pointed the pastor, the officers, and teachers to their tasks. These they accepted with prayerful hearts, courageous spirits, and determined minds.

As the work progressed it was evident that the Sunday school would be enlarged. The church members and the pastor wanted it, consequently the school was departmentalized, new teachers were enlisted, and new officers were selected. Most important of all a Monthly Visitation Day and Month-

ly Workers' Council were fully discussed, organized, and will be projected.

Far too many false impressions have been brought about in the minds of Mississippi people about Juniper Grove Baptist Church. These impressions are untrue, and have no foundation. The writer wishes to state that he found at Juniper Grove a group of the most consecrated, hardest working, most loyal, enthusiastic Christians that he has had the pleasure to work with and among in a long time. One good man and his wife walked two miles, bringing their three year old boy and a baby of three months with them. They were present for every session.

The people of Juniper Grove have instituted the Lord's acre plan to finance the completion of their church and the building of the pastor's home. They have added to their Sunday school 7 officers, and 6 teachers. Their church is the only full-time rural church in Mississippi. The building, when finished, will be the finest and most modern rural church in our state. Above all, they are instituting and carrying out a zealous, determined soul-winning, missionary campaign for Christ. May God's richest blessings, and great strength be on the Christians at Juniper Grove.

John A. Farmer

HELPERS TO THE TRUTH

Three students of Blue Mountain College have charge of the music in the series of sermons being delivered by D. M. Nelson, McHenry, Ky., son of President Nelson of Mississippi College, at the Pickens Baptist Church of which Dr. W. F. Yarborough is pastor.

Miss Julia Long, Canton, directs the choir and congregational singing and does solo work; Miss Mary Beth Lasseter, Clinton, a xylophone artist of note, presides over that instrument, and Miss Fannie Whitworth, Pickens, is the accompanist on the piano at all of the services.

Him: "She said she'd be faithful to the end."

Her: "Why, that sounds good."

Him: "Yes, but I'm the quarterback."—Ex.

"My dog is like one of the family."

"Which one of the family is he like?"—Ex.

WINTERSMITH'S TONIC

The Old Reliable Remedy

FOR MALARIA

A Good General Tonic Which Helps Restore Strength

Used for 65 Years

Thursday, July 8, 1937

Baptist
Aim—
AU
OXFORD

Thank You Friends,
How grateful we are to our friends who have given us a new car for us. Two weeks ago, A. W. Talbert started the B. Y. P. U.'s car for the purpose of getting a secretary a new car. The car was given for the car and it was announced that we would use the car for the district Training.

The people of Juniper Grove have instituted the Lord's acre plan to finance the completion of their church and the building of the pastor's home. They have added to their Sunday school 7 officers, and 6 teachers. Their church is the only full-time rural church in Mississippi. The building, when finished, will be the finest and most modern rural church in our state. Above all, they are instituting and carrying out a zealous, determined soul-winning, missionary campaign for Christ. May God's richest blessings, and great strength be on the Christians at Juniper Grove.

John A. Farmer

—BR—

HELPERS TO THE TRUTH

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BR

Him: "She said she'd be faithful to the end."

Her: "Why, that sounds good."

Him: "Yes, but I'm the quarterback."—Ex.

BR

"My dog is like one of the family."

"Which one of the family is he like?"—Ex.

BR

Once again the Mississippi District Baptist Convention places as memory of those who attended three weeks ago a new thrill to state secretary and they have faced off of earnest Christians for their tasks.

Reminiscences

We have to leave at about six o'clock on July 16th for the Baptist Training. We are there for opening expect to get there thus getting good before starting in a week of mountain air. If you are interested in away enclosing \$2.00. Add to the you desire to use and also your where you will join a week before we

Reminder

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

◆ JACKSON, MISS.

Thank You Friends, It Has Arrived

How grateful we are to our friends who have made possible a new car for us. Two years ago Mr. A. W. Talbert started a fund among the B. Y. P. U.'s and B. A. U.'s for the purpose of buying the state secretary a new car. The order was given for the car some weeks ago and it was announced all over the state that we would be coming to the district Training Union Conventions in this new car. It was not so easy to secure as we had thought and so other arrangements had to be made for making these conventions. It happened that brother and Mrs. McCormick who toured the state with us, speaking in each of the conventions, had a car large enough for the party and so graciously proffered the services of their car and thus we traveled. On the day of the last meeting however word came to us that our car had come, and so before you read this we will already have had the thrill of a ride in it, the Lord willing. We thank you dear friends for this expression of your love and friendship. It but makes us feel a deeper sense of responsibility and increases our desire to be of larger service to Him who gave his all for us. We are not worthy of such friendship but hope as the days shall grow into additional years we may in a larger measure merit it.

In His name,

Auber J. Wilds

—o—

Last Call For Ridgecrest

We have to leave Jackson, Miss., at about six o'clock the morning of July 16th for Ridgecrest. The Baptist Training Union Assembly opens the 18th and we want to be there for opening song. Really, we expect to get there the afternoon before thus getting good night's rest before starting in on a wonderful week of mountain top experiences. If you are interested write us right away enclosing \$5.00 for reservation on the bus. Actual cost will be \$22.00. Add to this all money that you desire to use for souvenirs, etc., and also your transportation to where you will join the crowd. Just a week before we go.

—o—

Reminiscence

Once again the annual Mississippi District Baptist Training Union conventions have taken their places as memories in the minds of those who attended. For the past three weeks each day has brought a new thrill to the hearts of the state secretary and his associates, as they have faced different assemblies of earnest Christians, full of zeal for their tasks.

A fine meeting in Goodman, June 14, served as a spring-board from which we dived into a full stream of up-lifting experiences. Though it is true that many communities were not represented that we had

hoped would be, some two hundred and ten churches took advantage of this opportunity and made it possible for twenty-four hundred young people and adults to receive the information and inspiration that these conventions afforded. We especially appreciated the interest manifested by over a hundred of our pastors, who came to the meetings and in many cases took care of the programs.

We covet for everyone in the state the change to hear Mr. and Mrs. H. P. McCormick, Nigeria, Africa, the inspirational, missionary speakers. In their own humble, impressive way they let God speak through them to witness of the victories that Christianity is bringing to Nigeria. Not only was it a joy to know the McCormicks, but they also introduced with vivid word pictures people among whom they are working. We were led to appreciate the fine personalities and genuine Christian character among the native Africans.

There were other high points each day. District presidents challenged all to be "Doers of the Word in Every Association"; Adult leaders testified in a convincing way that the "B. A. U. is Vital to Church Life." Mrs. O. M. Jones, our Book Store manager, "Won Friends and Influenced People"—to find for themselves the "Personality of Books."

The conference periods were well attended and gave promise of bearing worthwhile fruit in the "unions back home."

It was somewhat of a disappointment that in some of the districts so few had prepared to enter the Memory Work, Sword Drills and Speaking contests, but on other days we were made happy when eight and ten young people were contesting in the various drills. In every case those who entered showed that they had been well trained. We congratulate and thank those who did take part, and hope that their example will inspire many others to participate next year.

Yes, the District Conventions are over; thank God for His presence and guidance in them all. Let us not be forgetful hearers, but DOERS OF THE WORD"—remembering always that "whatsoever ye do, do all for the glory of God."

—o—
After expelling Protestant missionaries from Ethiopia the Italians confiscated their property.

—o—
In next week's Record there will be a complete list of the new officers for each district.

—o—
B. T. U. ATTENDANCE JULY 4th
Jackson, First Church 97
Jackson, Calvary Church 115
Jackson, Grif. Mem. Church 157
Jackson, Davis Mem. Church 55
Jackson, Northside Church 30
Clarksdale Church 97

S. S. ATTENDANCE JULY 4, 1937

—o—
Jackson, First Church 495
Jackson, Calvary Church 582
Jackson, Grif. Mem. Church 400
Jackson, Davis Mem. Church 128
Jackson, Parkway Church 91
Jackson, Northside Church 74
Clarksdale Church 240
Hattiesburg, First Church 340

—BR—

HIGHLAND, MERIDIAN

—o—
The first of eight consecutive weeks of revival work was spent last week in the most delightful fellowship of Pastor James H. Street and other saints of Highland Baptist Church, Meridian. Perfect accord seems to exist between the pastor and all the people as well as among the people themselves. They are active, faithful and winsome.

A large group of young people attended the morning services. Pastor Street and his wife make great leaders for them.

This church is confronted with unusual opportunities for service and seem to rejoice in the challenge.

What a delight it was to be in the home of brother Street!

Brother Frank McDonald led the singing. He holds membership there and has a large place in the hearts of all.

Twenty-one additions I believe and a great response in consecration call at the last service.

Our Philadelphia folks were delighted with the messages brought by brother Street as he supplied on Sunday.

Yours in Him,
D. A. McCall, Pastor
Philadelphia, Miss.

—BR—

Miss Frances Jeffers, Glencoe, Alabama, Blue Mountain College student, is doing field work for the Baptist Woman's Missionary Union in Tallapoosa County Association in Alabama this summer. Miss Jeffers also will teach in the daily vacation Bible school of the Glencoe Baptist Church, of which the Rev. Hoyt Ayres is pastor.

—BR—

The *Watchman - Examiner* gives good likenesses of Dr. and Mrs. Alvin W. Hanson who go as missionaries to China, but gets their names and pictures mixed up with others who have been appointed as missionaries. Dr. and Mrs. Hanson lived next door to us in Clinton and we will follow their work in the University of Shanghai with interest. He was for several years professor of Physics at Mississippi College. They are both natives of Iowa and go under appointment of the Foreign Board of the Northern Baptist Convention.

Rooms are being reserved at Hillman much more rapidly this spring than in recent years. More room deposits have already been received than were on hand two months later than this last year, although last year was the best since the depression began.

Those who are interested should act promptly.

M. P. L. BERRY, President
HILLMAN COLLEGE
Clinton, Mississippi

Gray's Ointment

USED SINCE 1826 FOR...
BOILS SUPERFICIAL
CUTS AND BURNS
AND MINOR BRUISES
25c at your drug store.
FOR COLDS—Use our Gray's (Methol)
Nose Drops. 50c at your druggist.

THE HUMAN ARGUMENT FOR TOTAL ABSTINENCE

Very Rev. Lauchlan MacLean Watt,
D.D., LL.D., F.R.S.E.
of Scotland

—o—

"I was associated with the Society for the Prevention of Cruelty to Children in Edinburgh, and was for some years chairman of the Case Committee.

"Every fortnight we interviewed people who had forgotten their womanhood and manhood, lost all sense of citizenship and parenthood, and in full surrender to the passion for drink, with all its concomitants, left their children to starve or die, without care or shame.

"I have no hesitation in declaring as my settled conviction, tested by visits to their houses, that the basic cause of the misery of that grey crowd which came before us was drink.

"That made me a declared teetotaler, and the human argument is what I would apply to everybody . . . and especially to all church people."

—American Issue.

AN OPEN LETTER OF WELCOME TO DR. S. E. TULL

—o—

My dear Dr. Tull:

As a member of the Executive committee of our State Mission Board, and as pastor of the Hazlehurst church, where you plan to make your future home, I am writing to extend to you and your good wife a most cordial and hearty welcome to the state, and to Hazlehurst.

We shall gladly welcome you both to our little city, to our church, and to our hearts.

We pray God's richest blessings upon you in the field into which you are entering, and for which you are so eminently fitted.

We await your coming, and the joy of your fellowship, with the most pleasant anticipations.

Sincerely yours,
Geo. P. White.

—BR—

"What's wrong, Henry?" asked his wife.

"My razor," boomed the voice within the bathroom. "It doesn't cut at all."

"Don't be silly. Your beard can't be tougher than the linoleum!"

—BR—

"I have never forgot the time we met in that revolving door. Do you remember?"

"Yes, that was the time we started going around together, wasn't it?"—Presbyterian Advance.

Harrison Chilhowee Baptist Academy

A Baptist preparatory school for boys and girls. Accredited. Location ideal. High standards maintained by Christian teachers. Wholesome Christian influence. Cost \$180.00 per year. A BAPTIST HIGH SCHOOL—Established 1881. For information Address

PROF. ROY ANDERSON

Seymour, Tenn.

Catalog upon request.

Thursday, July 8, 1937

SECOND QUARTER REPORT, 1937

(Continued from page 11)

5M Specials Co-Op.
Church Club Pro.
Scooba 41.00 16.50 24.76
West Kemper 6.00 15.06
No report from 8 churches in this association.

KOSCIUSKO ASSOCIATION

Abbeville 3.00
Bowlin
County Line 15.00
Ebenezer
Kosciusko, First 78.00 29.00 150.00
McAdams or
Samaria 20.00
McCool 15.00
Sallis-Long Creek 5.00 44.80 55.50
Springdale
Stump Ridge 4.05
Williamsville 5.00
No report from 20 churches in this association.

LAFAYETTE CO. ASSOCIATION

Anchor 1.00
Clear Creek 10.00 32.35
Oxford, First 20.00 200.00
Yellow Leaf 17.00
No report from 16 churches in this association.

LAUDERDALE CO. ASSOCIATION

Arkadelphia 2.00
Causeyville 1.00
Concord 3.00 5.00
Goodwater 2.00 27.85 12.00
Hickory Grove .56
Kewanee 18.00 1.00 74.00
Liberty 2.00 14.22
Macedonia 2.70
Marion 1.00 5.00
Meridian, First 54.00 497.02 925.78
" 8th Ave. 1.00 11.00
" 15th Ave. 10.00 28.96 9.00
" 41st Ave. 12.24 6.16 39.38
" Highland 10.00 55.26 70.00
" Pop. Spgs. Drive 2.00 12.74 69.38
" South Side 12.00 55.10 120.00
Midway 13.00 17.00
Mt. Zion 2.00
New Hope 11.00 3.90
Oak Grove-Bonita 15.00 1.50 62.98
Salem 16.00
Toomsuba 7.00 18.25 4.00
No report from 11 churches in this association.

LAWRENCE CO. ASSOCIATION

Antioch 4.08
Calvary 35.00
Carmel 1.35 9.00
Monticello 36.93 56.78 140.89
New Hebron 42.00 65.89 45.65
Oak Grove 2.00
Oakvale 3.00
No report from 13 churches in this association.

LEAKE CO. ASSOCIATION

Carthage 12.00 2.50 40.00
Lena-Fellowship 14.45
Mars Hill 5.00
Midway 5.00
Mt. Zion 2.00 5.07 18.32
Springfield 3.00
Standing Pine 4.12 7.80
Thomastown 4.00 8.75
Tuscola 12.00 19.15 7.75
No report from 17 churches in this association.

LEBANON ASSOCIATION

Brooklyn 11.00 1.00 3.00
Calvary 10.00 3.58
Camp Tatum 2.00 9.50 20.00
Carterville-
Clear Creek 13.00 18.00
Central-Rawls Spgs. 20.00
Corinth, Helena 3.30
Hattiesburg, First 62.00 110.17 550.07
" Fifth Ave 7.00 16.50 65.00
" Immanuel 17.00 68.79 98.72
" Main 226.68 86.10 514.32
Glendale 4.63 14.87
Lumberton 2.00 24.61 7.50
Macedonia 1.79
McLaurin 1.00 2.00
Oral 7.81
Perkinston 7.00 9.59
Petal Harvey 7.00 35.67 26.14
Providence 6.00 1.90 36.49
Purvis 10.00
Wiggins 2.00 25.00 58.53
Zion Hill 1.00
No report from 8 churches in this association.

5M Specials Co-Op.
Church Club Pro.
LEE CO. ASSOCIATION
Baldwyn 11.00 24.00 15.00
Belden 17.00
Brewer-Oakhill 11.83
Guntown 3.00 37.57
Harrisburg 6.00
Jericho 2.00
New Macedonia 2.00
Pleasant Valley 10.00
Plantersville 3.00 61.71 41.62
Sartillo 11.00 19.07
Shannon 2.00 24.00 20.00
Sherman 8.00 19.50
Tupelo, Calvary 43.00 108.65 367.86
Tupelo, First 9.00 125.00
Uclatubba 7.50
Verona 39.50 6.72
No report from 16 churches in this association.

LEFLORE CO. ASSOCIATION
Greenwood, First 80.50 98.95 1047.93
" Calvary 3.00
Itta Bena 30.00 21.88 106.96
Money 8.00 21.30
Morgan City 9.00 11.75 23.00
Schlater 5.00
No report from 1 church in this association.

LIBERTY ASSOCIATION
Antioch 10.50
Center Ridge 1.00
Elim 2.00
Pine Grove 4.70
No report from 8 churches in this association.

LINCOLN CO. ASSOCIATION
Bogue Chitto 1.00 11.58
Brookhaven 90.50 374.90 575.42
Fair River 2.00
Friendship 3.25 18.00
Heucks Retreat 1.00 5.46
Moak's Creek 12.00
Montgomery 6.00 3.16
Mt. Moriah 6.00 4.50
Mt. Pleasant 4.50 24.00
New Prospect 15.00
Pearlhaven 5.00
Pleasant Grove 2.00 5.75
Pleasant Hill 1.00 1.90
Topisaw 4.10
Union Hall 7.50 3.00
No report from 9 churches in this association.

MADISON CO. ASSOCIATION
Camden 9.00
Canton, First 35.00 129.93 231.69
" Center Terrace 6.00 3.00 24.00
Farmhaven 2.25
Flora 16.00 25.90 30.00
Madison-New Hope 11.10
No report from 5 churches in this association.

MARION CO. ASSOCIATION
Bunker Hill 9.00 39.88
Columbia, East 3.00 4.00
" First 14.10 2.00 319.89
Edna 8.00
Foxworth 1.00
Hurricane Creek 3.50
Improve 10.55 1.50
Kokomo 8.50
Oloh 1.00 1.16 1.00
Sandy Hook 3.00
No report from 9 churches in this association.

MARSHALL CO. ASSOCIATION

Alexandria-
Slayden 10.26 12.23
Bethany .70
Byhalia 25.85 100.00
Carey Chapel 5.00
Coldwater 7.89 5.70
Mt. Moriah 3.90
Potts Camp 5.45
Pleasant Grove 23.00 2.00 4.00
No report from 7 churches in this association.

MISSISSIPPI ASSOCIATION
Berwick 31.00 34.40
Centreville 12.00 18.03 20.00
Crosby 9.00 1.00 14.00
East Fork 4.88 1.50
Ebenezer 25.05
Galilee 69.00 38.99 223.67
Gillsburg 19.00 12.75
Hebron 10.00
Liberty 21.00 9.00 180.00
Mars Hill 6.00 20.50
Mt. Olive 30.06
Mt. Vernon 12.00 11.86 32.51
Robinson 4.00 10.90 8.40
Terry's Creek 13.14
Woodville 3.00 10.00

5M Specials Co-Op.
Church Club Pro.
Zion Hill 5.00
No report from 6 churches in this association.

MONROE CO. ASSOCIATION
Aberdeen 3.00 11.50 64.96
Amory 44.50 75.57 159.17
Antioch 4.64
Becker 2.89 8.15
Bethel 5.20
Central Grove 2.00
Center Hill 15.66
Greenwood Spgs. 2.00
Harmony 3.00 16.00
New Prospect 3.00 19.15
Prairie 3.00 7.28
Smithville 3.00 15.00
Splunge 6.25
No report from 4 churches in this association.

MONTGOMERY CO. ASSOCIATION
Duck Hill 16.00 5.60 28.90
Hays Creek 5.00
Milligan Springs 3.00
Scotland 4.00
Winona 20.00 33.00 35.85
No report from 15 churches in this association.

NESHOBIA CO. ASSOCIATION
Bethsaida 5.30
Coldwater 3.00 14.00
Deemer 6.00 3.00 9.25
Good Hope 2.50
Linwood 10.00
McDonald 2.12
Neshoba 11.00 6.68
Philadelphia 9.00 22.00
Sardis 3.50 6.10
Spring Creek 20.00
No report from 9 churches in this association.

NEWTON COUNTY ASSOCIATION
Bethel 7.00 24.60
Beulah 5.00 34.00
Chunky 3.00 1.80
Decatur 9.00
Clarke Ven. Mem. 5.00
Conechatta 10.55
Cross Roads 4.13 2.10
Hickory 4.00 1.00 34.00
Mt. Vernon 11.25
New Ireland 15.00 8.84 8.69
Newton 84.00 16.00 120.00
Pinkney 8.80
Pleasant Hill 7.55
Rock Branch 5.00
Stratton 6.10
Union 6.10 39.57
No report from six churches in this association.

NOXUBEE CO. ASSOCIATION
Brooksville 9.00 9.06 93.55
Concord 6.11 21.43
Little Bethel 5.00
Macon 7.00 25.55
Shuqualak 15.00 28.00 38.00
No report from 5 churches in this association.

OKTIBBEHA CO. ASSOCIATION
Adaton 1.00 1.00
Bethesda 9.20 24.00
Longview 4.18
Maben 10.00 20.00
Salem 6.00 18.00 7.00
Starkville 50.15 25.96 200.00
Sturgis 21.00 6.00 18.07
Self Creek 6.00
No report from 7 churches in this association.

PANOLA CO. ASSOCIATION
Batesville 23.00 5.00 63.70
Como 14.00 45.00
Courtland 4.00 4.75 11.00
Crenshaw 15.86
Good Hope 17.00 5.00
Hebron 3.47
Liberty 9.06
Longtown 2.00
Peach Creek 14.00 7.00
Pilgrim's Rest 5.72 10.00
Pleasant Grove 9.00
Pope 23.00 6.00 10.00
Sardis 3.00 118.67 190.10
No report from 4 churches in this association.

5M Specials Co-Op.
Church Club Pro.
Union 7.50
No report from 6 churches in this association.

PEARL RIVER CO. ASSOCIATION
Ford's Creek 14.47
Goodyear 26.45
Harmony 7.25
Juniper Grove 15.00
Napoleon 1.20
New Palestine 2.00
Oak Hill 11.00 111.32 300.00
Picayune 9.00 15.70 25.46
Pine Grove 10.00 12.00 121.75
Poplarville 6.89
Roseland Park 2.00
Union 6.00 5.00 22.08
West Union 2.00 10.10
No report from 13 churches in this association.

PERRY CO. ASSOCIATION
Arlington 1.75
Brewer 5.00
Calvary 3.00
New Augusta 16.00 1.70 36.00
Oak Grove 11.00 3.00
Progress 3.00 5.00
Prospect .60 5.00
Richton 1.00 7.00 64.85
Sand Hill 2.00
Seminary 6.90
No report from 6 churches in this association.

KOHLER
2 Powders
Antidote
FOR HEADACHES
Famous for 50 Years
10c
AT YOUR DRUGGIST



Banquets \$1.00
Alene Harris

How graciously Jesus used banquets, feasts and suppers while here on earth. Miss Harris has prepared this book in answer to any question that may arise as we contemplate the important banquet occasion, — tables, themes, decorations, favors, menu, program, emphasis, everything. Indispensable to all church organizations.

From Memory \$1.50
J. B. Cranfill

The author of this entertaining and inspiring volume has lived long and well. Here are included memories of pioneer life in Texas, heart tributes to loved ones, impressions of the great and near great whom he has met on life's trail, records of great movements, robust testimony of faith in God, and sparkling humor which have been kept glowing through the years.

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MILITARY ACADEMY
Fully accredited. Prepares for college or business
Able faculty. Small classes Supervised study
Lower School for small boys in new separate building
Housemother. R. O. T. C. Fireproof buildings. Inside swimming pool. All athletics Best
health record. Catalog 40th yr. Dr. J. J. Wicker
Pres. Box RLD, Fork Union, Virginia.

Baptist BOOK STORE
500 E. Capitol St. Jackson, Miss.

Thursday, July 8, 1937

PIKE CO. ASSOCIATION
Balditito
Boone Chitto
Fernwood
Friendship
Holmesville
Magnolia
McComb, Central
" East
" First
" South
Nevilla
Ogka
Progress
Silver Creek
Silver Springs
Summit
Tangibahoa
No report from 5 ch-

PONTOTOC CO.
Algoma
Cherry Creek
Eru
Emanuel
Furrs
Longview
Pontotoc
New Prospect
Toxish
Troy
Woodland
Zion
No report from 20 ch-

PRENTISS CO.
Booneville
Gaston
Mt. Zion
No report from 10 ch-

RANKIN COUNTY
Antioch
Brandon
Briar Hill
Clear Branch
Concord
County Line
Dry Creek
Fannin
Hickory Flat
Leesburg
Mt. Creek
Mt. Pisgah
New Zion
Oakdale-Langford
Pearson
Pelahatchie
Richland
Rock Bluff
Star
Steens Creek
Union
No report from 9 ch-

RIVERSIDE
Belen
Clarksdale
Crowder
Darling
Dundee
Hollywood
Jonestown
Lambert
Lula
Lyon
Marks, First
Sledge
Tunica
Walnut
No report from 4 ch-

SCOTT CO.
Clifton
Forest
Harperville
Hebron
Hillsboro
Homewood
Lake
Liberty
Morton
Oak Grove
Pulaski
Salem
Springfield
No report from 1 ch-

SIMPSON CO.
Antioch
Bethlehem
Beulah
Braxton
D'Lo
Goodwater
No report from 1 ch-

Church	5M	Specials	Co-Op.	Club	5M	Specials	Co-Op.	Church	5M	Specials	Co-Op.	Club	5M	Specials	Co-Op.
PIKE CO. ASSOCIATION				Harrisville				Fayette				Church			
Balachitto				Liberty	4.00	7.59	11.70	Port Gibson	1.00	2.00		State Line			
Boze Chitto	1.00	8.20	2.75	Magee	27.00	30.00	91.00	Red Lick	8.00	10.00	41.74	Johnson's Creek	4.00	1.00	24.41
Forwood	33.00	88.25	83.20	Mendenhall	25.00	7.00	66.66	New Harmony	6.10	20.46	4.80	Waynesboro	13.50	22.39	67.63
Friendship				Mt. Zion		20.17	14.66	Union		1.00		No report from 11 churches in this association.			
Holmesville				New Bethlehem	6.00	5.00									
Magnolia				New Hope			4.51								
McComb, Central	30.00	122.54	202.83	New Zion	1.00										
" East	6.00	21.82	68.75	Palestine			3.80								
First	12.00		43.81	Pine Grove	8.25		5.13								
South	126.00	108.80	491.59	Pinola		1.65									
Marilla		3.00	40.00	Pleasant Hill		2.60	7.35								
Oyka		10.00		Shivers			6.00								
Progress	9.00	9.00	25.00	Siloam	1.30		3.25								
Silver Creek	3.00	8.85	35.75												
Silver Springs				No report from 17 churches in this association.											
Summit	32.00		24.00												
Tangipahoa		5.25	5.65												
No report from 5 churches in this association.															

PONTOTOC CO. ASSOCIATION

Algoma		14.20	
Cherry Creek	7.00	7.20	22.00
Boru	5.00	5.00	16.84
Emanuel		11.35	
Furus		2.00	
Longview	10.00		7.92
Pontotoc	23.00	65.90	153.97
New Prospect	1.00		
Toxish	14.81	15.85	
Troy	5.00		
Woodland	5.00	6.25	3.75
Zion	4.00	4.50	
No report from 20 churches in this association.			

PRENTISS CO. ASSOCIATION

Booneville	4.00	17.56	120.56
Gaston	15.00	3.00	
Mt. Zion			5.50
No report from 10 churches in this association.			

RANKIN COUNTY ASSOCIATION

Antioch		3.00	
Brandon	17.00	63.25	60.00
Briar Hill	18.17	12.51	8.10
Clear Branch	6.00		3.55
Clear Creek		4.00	
Concord		5.70	
County Line		1.00	3.00
Dry Creek	3.00	6.40	
Fannin		11.05	
Hickory Flat	3.00		1.62
Leesburg		7.20	15.00
Mt. Creek		1.25	18.20
Mt. Pisgah			6.50
New Zion	2.02		
Oakdale-Langford		19.66	16.67
Pearson	4.00		11.06
Pelahatchie	5.00	93.42	
Richland	2.00		26.00
Rock Bluff		2.50	2.00
Star	5.00	10.00	28.98
Steen's Creek	54.00	25.65	128.94
Union	2.58		4.85
No report from 9 churches in this association.			

RIVERSIDE ASSOCIATION

Belen		6.00	13.00
Clarksdale	37.00	92.38	152.79
Crowder	8.00	15.00	
Darling	2.00		
Dundee		3.50	
Hollywood		1.00	2.70
Jonestown	6.00	4.00	
Lambert		3.75	
Lula	4.00	14.40	27.45
Lyon	74.00	73.00	237.31
Marks, First	17.00	82.30	
Sledge	2.00		
Tunica	28.00	32.60	
Walnut			1.85
No report from 4 churches in this association.			

SCOTT CO. ASSOCIATION

Clifton	1.00		
Forest	20.00	236.27	301.25
Harperville	4.60	26.24	28.18
Hebron			4.65
Hillsboro	1.00	6.29	7.66
Homewood	3.00		
Lake	71.00	13.60	17.00
Liberty	3.00	6.35	7.50
Morton	10.00	35.70	50.00
Oak Grove	1.00	3.00	6.90
Pulaski			2.85
Salem			3.45
Springfield	7.00	11.16	17.01
No report from 12 churches in this association.			

ANTIOCH	.50	7.50	
Bethlehem		1.25	9.70
Beulah	10.00		5.12
Braxton	7.50	19.35	8.05
D'Lo	5.00	1.50	
Goodwater		7.40	

THE BAPTIST RECORD

Church	5M	Specials	Co-Op.	Club	5M	Specials	Co-Op.	Church	5M	Specials	Co-Op.
Harrisville		10.00		Liberty	4.00	7.59	11.70	Fayette	1.00	2.00	
Magee	33.00	88.25	83.20	Mendenhall	25.00	7.00	66.66	Port Gibson	8.00	10.00	41.74
	9.00		17.00	Mt. Zion		20.17	14.66	Red Lick	6.10	20.46	4.80
				New Bethlehem	6.00	5.00		New Harmony	2.00	1.00	
				New Hope				Union		1.00	

SUNDAY SCHOOL LESSON

(Continued from page 10)

had to withstand the clamor of a bunch of chaps who wanted all professing Christians to get together into one big company and present what they chose to call a united front to all the enemies of righteousness. And among the reasons which these brethren urged most insistently was that hundreds of thousands of men who now make no profession of religion would be won by the spectacle of all creeds being sunk and all people getting together, and that millions of money for the work of benevolence and of all sorts of missions would flow in copious, gushing streams from the pockets of the rich, broad-minded men who are too big to be confined within the narrow limits of a creed! The advocates of this policy were so completely deceived as not to be able to see that what they were urging was that men who are irreverent, ungodly, un- not to say ir-religious, will outgo in the exercise of Christian charity the most faithful Christians in the country, if only you will not require them to reverence and worship God.

First of all service which God requires of men is the yielding to Him of a faithful and a contrite heart. Men will fail of a perfect service! That is lamentably true and will be true just so long as men are imperfect. But God loves imperfect men. There is no other sort to love. He will bear with their imperfections and strive to correct such imperfections, in the case of any man or men who come to him with single heart, and in sincerity reverence and adore Him. But He will have the service of no man whose heart is divided between God and some other object of affection, whose loyalty to God is a loyalty divided between God and some other. Off with your shoes! God is here and demands of you that you worship God. That first, and any other service after that, but that first. Make bare the heart! God will have knowledge of that first, and He will have the knowledge that no love besides assigns Him second place in that heart.

Moses, then, away from the court and the intrigues of it! away from politics and the cold, cruel, heartless, sordid, selfish, pitiless, unscrupulous, blinding and binding fascination of it! away from the army with the rigid discipline and rigorous demands of the life of it! —Moses, then, out in the desert with no companionship for hours, yea, for days, except the presence of God, with no support but the arm of God, with no food for the soul except the breath of God, with no guide but the sleepless eye of God, no subject of thought besides so entrancing and exhaustless as the majesty and the personality and the keeping-care and the province of God! And Moses grew reverent, which is another way of saying that Moses grew fit to render service to God. All that has now been said simply means that Moses came to God, came to know Him, drew near in spirit to Him, learned to recognize His presence and His voice.

III. GOD SENDS REVERENT MEN TO SERVE HIM.

"Go, and I will send thee to Pharaoh, and bring thou my people, the sons of Israel, out from Egypt" (Ex. 3:10).

Thus it ever is in the cast of men and women who draw nigh to Him: God always sends them upon mighty mission, assigns to them some tremendous task. It is ever thus He honors them. Draw nigh to God, this the invitation: go for God, this the obligation. In the drawing nigh to God men get cleansing and inspiration, and in the going for God men get exercise, experience, and strength.

IV. GOD GOES WITH THE MEN HE SENDS TO SERVE HIM.

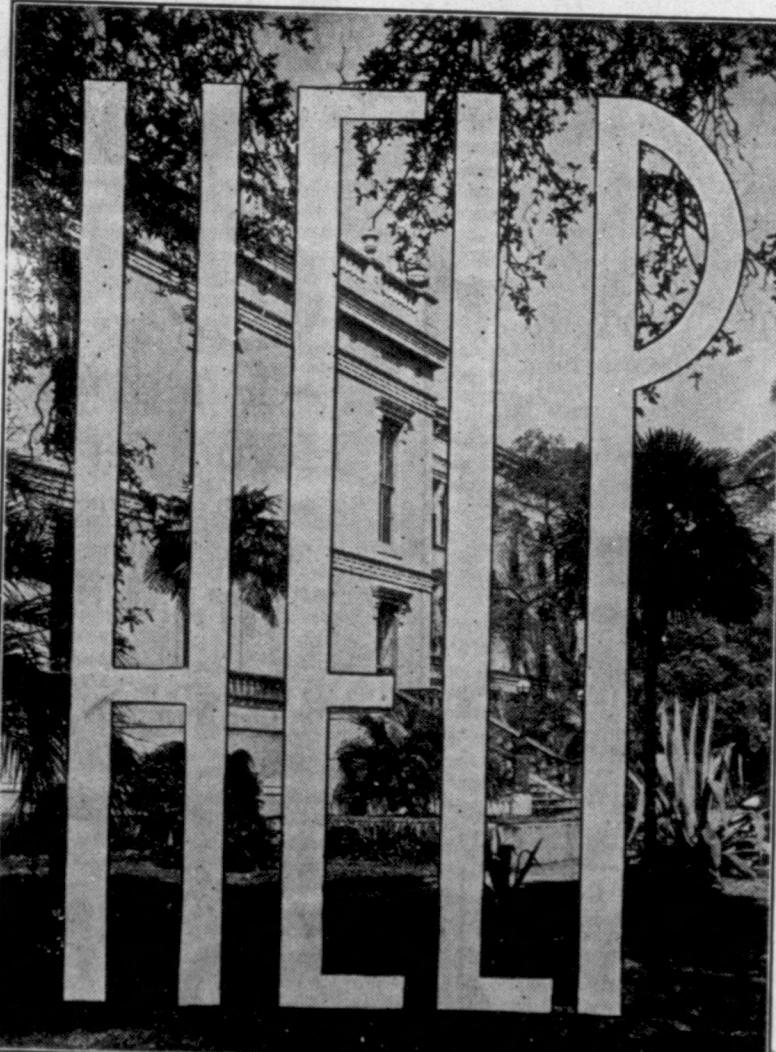
"I will be with thee." Thus it ever is. If He sends, He goes along with His servant. Does this principle explain the barren life of a man whose labors in the name of the Lord accomplish little or nothing of real worth for Him? Did God send him, or did the brother go of His own accord?

V. THE OBJECT OF ALL SERVICE IS ADDED SERVICE.

"When thou bringest the people out from Egypt, ye shall serve God on this mountain" (Ex. 3:12). Superintendent Leavell rightly says that the process of evangelism in no case is complete until the evangelized himself becomes an evangelist. Labor for God has nowhere wrought its normal effect until it results in other servants rendering additional service to God. Why serve God? In order that others may serve God!

—BR—

Center Terrace Church, Canton, proposes to dedicate their building next Sunday night.



SECOND QUARTER REPORT, 1937

(Continued from page 15)

Water Valley 27.00 71.75 202.50

Wayside 12.50

No report from 15 churches in this association.

YAZOO CO. ASSOCIATIONAL

Anding	14.00	.....	.....
Bentonia	3.00	3.30	11.39
Bethel-Black Jack	26.00	11.60	.....
Concord	4.00	5.22	.....
Eden	38.50	20.50	38.26
Hebron	7.00	.....	10.00
Holly Bluff	5.32	15.75	.....
Melrose	.....	6.80	.....
Nod-Bethlehem	.....	.....	3.85
Yazoo City	114.00	66.87	193.35

No report from 9 churches in this association.

ZION ASSOCIATION

Bethel	9.00	.....	.....
Eupora	2.00	19.18	.....
Mantee	9.00	.....	.....
Mathiston	3.00	12.00	.....
New Hope	4.00	2.00	24.00
Pilgrim's Rest	2.00	6.00	2.00
Sapa	.....	4.91	.....
Spring Hill	1.00	.....	4.00
Walthall	13.00	2.00	10.12
Double Springs	1.00

No report from 20 churches in this association.

—BR—

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—D. W. Moulder.

—BR—

"Dad, when has a fellow horse sense?"

"When he can say 'nay,' son." —College Humor.

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—Dr. John L. Hill, Book Editor,
Baptist S. S. Board, Nashville,
Tenn.

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—BR—

DEDICATION AND ORDINATION

—BR—

On the fourth Sunday in June I preached the dedication sermon, dedicating their new church at Coopersville, Scott County. They have a good church ceiled and all paid for. Brother Hollis Benton is their pastor. He is doing a fine work there. We also ordained three deacons: L. S. Varner, Virgil Gray and Bennie Everett. Brethren H. W. Bradshaw and James Thorn assisted in the dedication and ordination service.

—D. W. Moulder.

—BR—

"Dad, when has a fellow horse sense?"

"When he can say 'nay,' son." —College Humor.

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